

The Two Worlds.

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PRICE ONE PENNY.

SPIRIT IDENTITY.

THE CASE OF J—M—R.

By EDINA.

THIS case seems to me to be one of the best that has yet come under my observation, and I am only sorry to be unable to give names, dates, and places in full. As, however, the communicator only passed over on 13th May, 1893, I have, after mature consideration, in the interests both of the "living and the dead," deemed it advisable to deal with it under initials.

During the month of October last we were having some sittings with two friends at their house in the south side of the city for spirit photographs, regarding which I may have something to say as they progress. At a meeting which took place on the 11th of that month, our family medium informed us that there appeared in the room a young missionary with a Bible in his hand, and accompanied by a lady, and they were both anxious to have their photographs taken on that occasion, but failed to impress themselves on the camera. They told their names—the male communicator stated he had been a missionary at Old Calabar. Some days after the male personage came to our medium in the Prince's Street Arcade, and on that occasion he promised to come and write on the evening of Saturday, the 21st October. The medium, however, was otherwise engaged both on that night and also on Sunday the 22nd. Nothing came on the Monday, but on the night of Tuesday, 24th October, she was controlled, and a letter, extending to four closely-written pages, was penned with considerable rapidity. It purports to be from the "Old Calabar missionary" above referred to, and is written in a very distinct round hand. It is too long, and in parts too personal for reproduction; but I will give the leading points as succinctly as possible. The message is headed "J—M—R," and begins thus: "I now use the pen to write my first spirit message. It is nearly six months since I left the earth, and had such a brief time of my missionary career." He then goes on to state that, accompanied by two friends named Mr. O— and Mr. A—, he had gone on a trip from "Duketown to Ikoro-fiong" in connection with his "line of work" to meet some other gentlemen there; that on his return, while on board the "Porteous Rae," he turned "very queer," and that a very kind lady, Mrs. C—, who was on board, made him lie down and rest; but that his illness ran into a fever, through which he was most faithfully nursed by Mrs. C—, occasionally assisted by her husband. The message then says: "On the Friday night I did feel I was leaving every one here to fulfil another mission, and death it sweetly came on the 13th day of May." He then states the delight he felt at the change, and the great difference there was between the reality of the other world from the place as it is depicted in the "Scriptures." The message then goes on: "I saw myself lying in the boat and Mr. C— getting the natives of the place to make my coffin, and I saw under a great feathery bamboo my mission boys 'digging my grave.'" Thereafter he states he saw his body interred at five o'clock on the Saturday afternoon, and during the interment the mission boys sung the hymn, "Here we suffer grief and pain," and he would have much liked to tell them how he felt. He also states that a doctor who had been sent for to prescribe for his fever arrived on the scene after he had passed away. The message then proceeds: "I belong to E—, and was assistant to the Reverend Mr. B— of A—." He then states that the noble woman, Mrs. C—, who had so kindly nursed him in his fever, had got cold during her exertions on his behalf, and "my death was really a shock to her." The cold developed, he states, into hæmaturic fever, from which she died in six days' illness, viz., on 19th May. He describes the grief of the natives and friends at the sudden removal of this "noble worker" and most unselfish woman. The communication then proceeds: "Mrs C— bids me tell you she is unable to gain power to write you; hopes to get it some time, when she gets the leave; wonderful theory this,

I often heard of it, but would never hold to it, but kept to the Bible. I see the truth now." After some more observations about the Scriptures and their fallible writers, the message concludes by thanking the medium for her patience with his long message, and hopes she "will be spared to see many other things till death." The signature is J—M—R—; a distinctive one, and the message is very coherent throughout.

This communicator was utterly unknown to any of us; but, as the message was so specific in details, I resolved, come what might, to spare no trouble in its verification. My first visit was to the Advocates' Library, where I discovered a directory of the town of A—, and under the head of B I found the name of a United Presbyterian clergyman of the name given in the message. The next step was to have been to examine the file of the *Scotsman* from 13th May onwards to endeavour to discover if the death of this person had been recorded in the obituary column. Two initial difficulties presented themselves here—(1) the death might have only been recorded in the local paper, as E—, the place to which the deceased belonged, is a small provincial village in the east of Scotland; and (2) the enquiry might extend over three months, as the death, even if inserted, might not have been noted by telegram. It then occurred to me that in the missionary periodicals of the Presbyterian Church to which the young man had been attached I might find some record of his demise and an obituary article of his life. An examination of the Mission Records of the Presbyterian Church in question was therefore my next task, and I was gratified to find in the August number a portrait and sketch of the life of J—M—R—, and on the following page a likeness and sketch of Mrs. C—, the lady alluded to in his message as having died six days after she had nursed him in his fatal illness. This was a most unexpected "find," and I was gratified to discover on perusing the sketch of the life and last illness of both that all the incidents before detailed were verified. In particular I found—

1. That the deceased was an artisan missionary of the United Presbyterian Church, and had only sailed for Old Calabar in the spring of 1893.

2. That the story of his trip from Duketown to Ikoro-fiong, the name of the vessel (the *Porteous Rae*) in which he embarked on his return journey, his sickness, illness, and death, and the name of the lady and her husband who nursed him during his two days' illness, were all correctly given in the message.

3. That his illness began on Thursday, 11th May, and that he breathed his last on the morning of Saturday the 13th May, the date given in the message.

4. That he was interred at five o'clock on Saturday, 13th May (the date specified), and the obituary notice says: "One of the native teachers helped Mr. C— to make the coffin. The mission boys dug the grave alongside that of Mrs. B—, under the shade of a great feathery bamboo, and there on Saturday afternoon at five o'clock the remains of Mr. R— were buried, the mourning company praying together and singing in Efik the hymn, "Here we suffer grief and pain."

5. That a doctor had been sent for to Duketown on the Friday, but he only arrived in a steam launch on Saturday at 7 p.m., two hours after the deceased had been interred, as was above stated in the message.

6. That the parents of Mr. R— live at E—, and the Reverend Mr. B— of A— testified to his connection with his church, and the earnest way he had prepared himself for the work in the mission field.

The portrait of the deceased was shown to the medium under test conditions, and she at once identified it as that of J—M—R—, as also the one of Mrs. C— on the following page as that of the lady who had accompanied him in their first appearance on the scene.

With regard to Mrs. C—, I found all the details given in the letter were correct. The severe shock she got through Mr. R—'s untimely death, and a chill she contracted while

nursing him, developed into hæmaturic fever, which cut her off in six days after the death of Mr. R—, just the period specified in the message. In short, the whole details of the long, interesting, and affecting communication penned by the medium on the evening of Tuesday the 24th October were found to be strictly correct.

I can form no theory whatever as to the "genesis" of this communication, as we never heard of any of the persons or places specified in it; but I just give the facts as they occurred. Had I not been able to obtain a copy of the *Missionary Record* of August, 1893, from which the foregoing facts were taken, I greatly doubt whether the files of the newspapers would have enabled me to verify the message. This magazine was published during our absence in the country; we do not belong to the Church with which the deceased was connected, and the magazine or *Record* was only procured by me on the 27th October last, three days after the message was written. In the whole circumstances above detailed the case proves in my judgment one of the most complete on record. Should any message come at a later date from Mrs. C—, as is promised, the facts will be duly laid before your readers without reservation.

As it is quite possible some of your readers may wish to know how we got the *Missionary Record* for August, 1893, containing the obituary notice and portrait of the deceased J— M— R—, the circumstances may be briefly told.

So soon as I discovered from the copy of the Directory kept in the Advocates' Library that B—, the name given in the message as that of the minister in A— to whom the deceased stated he had acted as assistant, represented the designation of a clergyman in that place belonging to the United Presbyterian Church, I resolved to call at the head offices of that ecclesiastical organisation, which are situated in Castle Terrace, Edinburgh, and inspect the publications of the church with a view to tracing the deceased, judging that the demise of a young and promising missionary on May 13th would probably be chronicled in some of them for the months of June or July last. The discovery of the name in the A— Directory was made by me in the forenoon of Friday, October 27th, and my intention was to call at Castle Terrace on the same afternoon. A number of other engagements prevented this, and in the course of the evening I recollected that a friend who lives near us was a member of the United Presbyterian Church, and might have some back copies of the publications of the denomination lying about. A visit to his house led to the discovery that he had a large mass of newspapers consisting of *Scotsmans*, *Literary Worlds*, *Missionary Records*, and other miscellaneous literature, collected in a canvas bag, which is called for at intervals by a charity organisation here. The sack was emptied on the floor, and a careful examination made of its contents, when several back copies of the *United Presbyterian Missionary Record* were found, and among these the August number, in which, to my delight, I got a complete verification of the message. The medium knew nothing of the religious denomination to which the deceased had belonged; we belong to the Established Church, and read none of the religious publications belonging to the United Presbyterians, and but for the above discovery, I should in ordinary course have got a copy of the magazine the following day, when I intended visiting the church offices as before mentioned.

The case is so important, and the verification so complete, that I have deemed it advisable to send you a *verbatim* copy of the message taken from the note-book, together with the copy of the *Missionary Record* referred to, which you are welcome to show to any person interested in this remarkable case. It has also to be kept in view that we were resident out of Edinburgh during the whole of the months of August and September, and by no possibility could the medium have seen the magazine at the time of publication—in point of fact she saw it first in my hands on Friday, October 27.

In accordance with the oft-expressed wishes of numerous friends, I have decided to open a Public Lending Library, at 73A, Corporation Street.

Many persons would like to read the more expensive books bearing upon Spiritualism and cognate subjects who do not care or cannot afford to purchase copies, and they will doubtless be pleased to avail themselves of the opportunity which is now offered them.

Terms of subscription, 7s. 6d. a year; 4s. 6d. for six months; 2s. 6d. for three months. Weekly tickets per arrangement.
E. W. WALLIS.

THE HIGHER SOCIALISM.

By A. E. FITTON.

IN an address recently delivered by Archdeacon Wilson on "The Struggle of Industrial Life," the speaker said he regarded the struggle as a survival of qualities developed under other circumstances, and for a different purpose, and in that feature of it he seemed to see its transitory character. Mr. Wilson evidently looked forward to a time when the most painful features of this struggle for existence will pass away, and the fighting instinct with which as a race man is more or less endowed, and which has already undergone many important modifications, will be directed into other channels. "They did not at present greet warriors with the chant, 'Saul has slain his thousands and David his ten thousands,' as a sign of extraordinary merit; but they did tell how 'Saul has made his thousands and David his ten thousands.' It was more than possible that an age would come when it would be regarded as distinctively barbaric to have accumulated a great number of coins. Already they recognised generosity as a virtue; they already chanted that 'Saul has given his thousands and David his ten thousands.' But even that was only a stage from something better. The irregularities of ability, physical, intellectual, and spiritual would always exist; and the ultimate sphere of the exercise of superior power would be neither in killing others, accumulating fortunes, nor in giving them away, but in the far nobler triumph of not making them. The chant would one day be, 'Saul has levelled up his thousands and David his ten thousands.'"

In this latest version of the Hebrews' song may be found many a suggestive thought. The levelling up has already begun. It is impossible to be blind to this fact. As straws show which way the wind is blowing, so the varied signs of the times tell in what direction the world is moving; and in spite of the selfishness and the apathy which distinguish more or less every section of society; and in spite of the growing keenness of competition, there does exist on the one hand an intense craving for something better, socially, intellectually, and, I believe morally; and on the other a sincere desire to uplift, to "level-up," to share something of the culture and the enjoyment of life with the less fortunate. The greater educational facilities now open to the masses, no less than the classes; the associations springing up on every hand for recreative and social purposes; the lessening of class distinctions; the higher value set upon the individual, and the marked tendency to appreciate men and women for what they are in themselves, rather than for their possessions and social status—all this may be seen by those who care to see.

But, some may say, this is Socialism! Then in the name of God and humanity let it come! Society needs this phase of Socialism, that which uplifts rather than pulls down, unites rather than divides, is cohesive rather than disintegrating. A Socialism in whose creed is not found the childish assertion, "Every man is as good as another," but which would enable all "to be the best that they can be," which acts upon the belief that man not only needs salvation from his sins, but too often from his surroundings. A high standard of conduct is seldom found with wages at starvation point, and though virtue may exist in the slums, it is as an exotic, and not native to the soil.

Let then this discontent which is seething beneath the crust of society be met half way by those royal souls who, having much, are willing and ready to make others sharers in their advantages, who would leave no stone unturned whereby existence may be made tolerable, life worth living, toil meet with its fair remuneration, the social and recreative instincts, which are part and parcel of human nature, find their satisfaction in right channels, and whereby all who desire to raise themselves to a higher level may be aided and not hindered in the doing of it. This is no easy work, no small task calling for completion. It is revolutionary in some of its aspects, radical in its operations. It means many a long-cherished delusion set aside, many a stiff prejudice wrestled with, and many a selfish instinct stifled and overcome.

One has only to read Mr. Stead's programme of the work of the Civic Churches read at Chicago, and printed in full in the September number of the *Review of Reviews*, to see in detail in what this levelling up consists. That it is no mere child's play, but a serious attempt to reorganise society on a broader, a sounder, and a more healthy and humane basis. It will be seen from a careful perusal of that paper how the

idea of service, of mutual helpfulness, should underlie and permeate every section of social, civic, and national life.

Man thus becomes, as it were, a providence to his less fortunate brother, a co-worker with the Divine, imparting health and soundness into a diseased society, and making the conditions of life more promotive of purity and happiness. Seeing with clearer vision into the underlying causes of the evil he sees around him, he becomes less eager to condemn and more anxious to redeem, and in reading the programme above referred to one is struck with the new thoroughfares opened out, the fresh avenues through which this service of man can diffuse itself, and by the innumerable channels through which redemptive energy can be set in operation.

To the Socialist these schemes may seem a mere temporising with existing evils, endeavouring to remove effects but leaving the cause untouched. But it must be remembered progress is a thing of slow growth, reforms come by degrees, moral and social changes grow out of each other as physical forms have been evolved from those beneath them. With every advance men's minds become prepared for the next forward move, the hard soil is being broken up, the stormy indifference which has characterised the past is yielding to a more fruitful condition, eyes are opened which beforetime were closed, and sympathies awakened hitherto dormant.

To the religious world the Socialist is becoming a more comprehensible entity, less to be shunned than to be studied, as one who may possibly have a message worth listening to.

That the gospel he preaches concerns this life only need neither alarm nor repel, for by supplying healthier and happier conditions for the material existence he is acting as a pioneer in preparing the way and laying the foundation for higher reforms and the true progress of the race.

THE LIFE BEYOND.

EXPERIENCES OF A DISEMBOodied SPIRIT.

CONTRIBUTED BY PHILO-VERITAS.

I MYSELF have witnessed what I suppose is correct to term the dissolution of many with whom I have been associated in this sphere of existence. But, tell me, is it true that you, of whose presence I am now becoming aware, have a form in which you have a conscious life of your own upon what he described as an external earth? If you tell me it is so, then I will accept your testimony, and there seems to come from you a somewhat which is irresistible that convinces me it is so.

[Recorder: It is perfectly true. We knew the one of whom you are speaking, when, like ourselves, he was embodied in life on the outer earth of which he spake to you.]

How strange, and yet how beautiful is this experience. I will give myself no rest until I have discovered some solid ground to set my feet upon; by which I mean that I must obtain some certainty in regard to this unexpected occurrence, for I am conscious that this is like unto what that one expatiated upon, and I am satisfied it is no hallucination.

In every case of dissolution that I have witnessed, while quite aware of the preservation of the life force that actuated the dissolving form of life, that, whatever it may be, was never seen; but after the process was completed a shell was left which rapidly decomposed, and became what had the appearance of ashes; but you ask what became of the ashes? They quickly dissolve, and, as I think, were set free in the form of essences that mingled with the substances from which they must originally have been drawn. But that which is the most wonderful in the case of our friend—whom you tell me was also your friend—there were no remains, for, as I can testify, I myself witnessed the absorption of what should have been the "remains" of the shell, actually taken up by the glorious and majestic form which was evolved and developed from the prior one in which he was known to us: and if it were not so, then I know not what became of them.

While watching, as we thought, the dissolution of our friend, his form, with which we had been so intimately associated, was surrounded by a sphere somewhat more dense than our atmosphere, yet transparent. I saw his form enveloped by this sphere, and he began gradually to lose the structural outline of his form. I gazed with wonder and awe upon the scene, for the like had never before come under my notice or observation. The structural form appeared to amalgamate with the enclosing halo, and the

power seemed to be drawn inward, and in the centre there appeared a globular speck of very small dimensions. This speck then began to enlarge until it became clearly defined and it absorbed into itself all the particles composing the radiant sphere that had surrounded him from the onset. And what was wonderfully strange, as doubtless it will be to you, in the globular spherical form thus developed, I could trace the representation of the cast off form, and could recognise our friend in the new form. The beauty and symmetry of that glorious form I will not attempt to describe, for I cannot, as I know of nothing to which it can be compared. After gently vibrating for a little while before us, it vanished from our sight. Such then is the testimony of what I witnessed, which I have been enabled in this strange manner to delineate in your hearing.

[Recorder: Did the process which you have so clearly described occupy what we should term a short or a long period of time?]

I can form no conception of time, nor can I calculate its duration by such a method, but if you can measure the time it has taken me to describe and you to record the same you may know how long the transformation process was in operation.

[Recorder: It has occupied a little over one hour of what we term our earth time.]

I can well understand that the recital I have given will be of great interest to you as it is to myself, and I find that this interesting experience has resulted in what is of profound importance to me, and I am deeply thankful to you; for what I take to be a voice preaching from you, who are on the outer earth, has awakened a consciousness, somewhat dim it is true, but nevertheless it has connected me with an anteriority that must have preceded my present state of existent life, which opens up much more than a thought in relation to what your friend and now yourselves have told me. It must have been an actuality, viz., that he did have a conscious life upon the outer earth, which you say you still inhabit. I hear a voice issuing from the "Presence" near me, saying, "It is a life thought?" I have followed that life thought, and it has taken me to a state or sphere wherein I can now recognise myself as having had a conscious life and experience of my own upon your and his outer earth. Here a thought comes to me thus, "Who are you that has been speaking to us, and can you tell us who and what you were when a man amongst men upon our earth?"

I will go back to that sphere and state, and from thence will respond, for I perceive that while in that condition I shall be able to recall something of the past, which, I am now assured was, and still forms an integral part of my life's history and experience, for the memory of that outer life and its surroundings is fast being awakened. Ah! now I have it, and, if of interest to you, I will give as much as I can call up.

I was a native of that part of the earth, which, strange to say, I perceive now forms a portion of the great empire that is ruled over by your sovereign. I belonged to the caste known as the Brahman, and as such it was mine to teach of that which pertained to a knowledge of the Cosmos, and was a member of the order of what I think you term the priesthood. You ask me when I lived on the outer earth?

You are doubtless aware that which was then my country was invaded and overrun by a barbarous horde, who poured into it by what you know as the north-west provinces, and my poor country became devastated and enslaved by the vast merciless horde, led on by a powerful chieftain, whom I perceive is historically known to you as Timour the Tartar. I was living at that time, and saw the flower of my countrymen cut down and disseminated by the victorious foe, for we could not resist the invasion and onslaught. No order or position in life was regarded, and the slaughter was terrible, accompanied by scenes that I prefer not to dwell upon. I was among the victims cut down by the rapacious scimitar, and it was then that I passed away in a state of unconsciousness and became an inhabitant of this sphere, at least so I think, in the which I have been since that occurrence. So utterly oblivious have I been, until this wonderful experience, of that prior state and condition, in which I was a man among men, that I have strenuously denied that I ever lived in a prior state of existence, and hence I am sure you will excuse me when speaking of our friend's relations to, and connection with, the external earth, that under such conditions of mental obscurity, I should then characterise them as hallucinations, or flights of imagination, and I am delighted

to find that he who was my friend and close acquaintance was yours also.

I cannot bring this converse and communion to a close without expressing the joy it has afforded me, and the method or mode of such communion is as wonderful as it is novel, interesting, and important. Salaam! Salaam!

THE MYSTERIES OF RAVENSWOOD.

By W. A. CARLILE.

CHAPTER XXII.

I WAS greatly astonished. "Your wrist broken!" I said. "How did you break it, and when?"

"Last night we had a bit of a scrimmage in this very place, and I got it hurt then."

"Tell me all about it," I said, with the most lively interest, for I forgot at the moment that I was speaking to a representative of the majesty of the law, and that a detective's business is to ask questions, and not to answer them, and, as he had explained to me before, to speak in deeds and not in words. However, he did not seem to be offended at my curiosity, but answered, "Sit down, and we will talk the whole matter over."

So saying he motioned me to a seat upon a rough block of wood, which seemed to have been used for the same purpose before. Then he found a ledge for himself upon the framing of one of the machines, and proceeded thus—

"I need not tell you now all the steps by which I arrived at the conclusion that the coiners we had sought so long had their headquarters here. I may say, however, that they did not often use this way, or I should have discovered them long ago, but they had another way of getting to and from this place. You see that windlass?"

I looked in the direction he pointed, and saw a horizontal cylinder of wood mounted in a frame, with some wheels and a handle at each end.

"Yes," he went on, "that is the windlass they used. Above it there is a pulley attached to the roof, and it overhangs the precipice, for I daresay you noticed that this cave opens on the face of a precipice. The coiners had a rope over the pulley, and by means of the windlass used to haul up or let down whatever they wanted. When they had a heavy load of metal coming up, or of bad money going down, a boat would come underneath at the proper time when the tide was full. The boat used to come from quite another part of the coast, and that is how the scoundrels kept their secret so long. Some people think that a policeman ought to be everywhere at once, and of course if we had had any suspicion of the trick, we should have watched from the sea, but as we had not any idea of their way of working, we did not watch from there, and so far were no doubt to blame."

I assured the sergeant that I did not agree with the people he spoke of, and with a wave of acknowledgment he proceeded.

"When we got awake to their movements we then made our arrangements. I had found out the way through the cellar, and decided that that was the best way to get at the gang. So last night I sent down half a dozen of my men that way. I found that about the same number of the coiners had been hauled up from the boat on the night before, so I thought we should have enough men to overpower them. I had not reckoned on what we found out afterwards, that two or three men had been living in the cave for some time. At the last minute we discovered this, for I counted nine of them hard at work. They were a rough-looking set of fellows, and I was for putting off the capture, when your son joined us, and offered his help. That settled it, for he is a stout young fellow, and a match for any ordinary man. We settled it in this way. My six men were to go down the passage from your cellars, and were to keep back out of sight till we gave the signal. We gave them time to get well posted, and then Mr. Marston and I began our part of the work. I would have sent him with the other men, but he would not agree to this, so I had to humour him. You see our object was to stop the rogues from escaping by the mouth of the cave, and to drive them back into the arms of my men. We therefore fastened a rope to the oak tree which is above this, and letting ourselves down, we were soon standing just inside the mouth of the cave. Then I gave the signal by firing my revolver. You never heard such an awful noise in your life, for the echoes of the

cave made the sound as loud as the discharge of a whole park of artillery, and I myself was half stunned by the din. What the coiners thought I do not know, but they went rushing up the passage, and falling one over another in their hurry. My men thus had an easy task, and soon they had handcuffs on and were helpless. Seeing that the passage was barred, two or three of them ran back our way, and for a short time Mr. Marston and I had a lively time of it. It was then that I got this hurt, but the man that fired the shot will never fire another, for a bullet from me stopped his career for ever in this world. When the whole affair was over we marched off our prisoners to safe keeping, and in the morning I despatched the telegram that brought you here."

"Let me have a better look round the cave," said I, after a short conversation on what he had just told me. "Here have I been living above it all my life, and I never even guessed that there was such a place. In my younger days I heard of smugglers about the coast, and it is very likely that they made good use of the cave then."

"That is very probable," said the sergeant, as I took the lamp and proceeded to explore.

As I looked carefully round I could not get rid of a curious feeling that there was something familiar to me in my surroundings, and yet it was certain that I had never been in the place before. As I walked over the uneven floor, and threw the light above and below, the feeling grew upon me. I walked to the entrance, and held up the light, but there was only vacant space beyond, and I almost smiled at the thought that with my little ray I was trying to light up the infinite void of the heavens. "Yet perhaps," thought I, "some sailor may see it from afar, and may steer his course more safely for the distant light." Thus thinking I turned to go back, with the subdued murmur of the wind-swept trees, and of the distant sea, sounding in my ears. But as I turned, swift as a lightning flash came upon me the knowledge of when I had seen the cavern, for my vision of the preceding night rose again before me with all its dreadful details, and I knew that from the very spot on which I stood my nephew had staggered backward over the precipice. Almost unconsciously I took one step backward, as he had done, but I checked myself in time, for the next step would have sent me swiftly to the same doom. I walked forward in safety, and going up to the sergeant, said to him in a voice that surprised even myself by its calmness—

"You have not told me all. My nephew met his death here."

My companion made no answer, but looked at me in astonishment, and as he did so all my worst fears were confirmed.

"I must know all the truth, sergeant, and you must at once tell it to me."

"Not here," he answered. "This place is too horrible. Let us go back to the house, and you shall know all."

Then we returned up the sloping passage, and up the long ladder. In silence we replaced the flagstone upon the opening, and went on through the dismal cellars, more dismal now than ever, and at last we reached my own little study, where I sank exhausted upon a seat. I could hardly remember how long ago it was that I had last been in that familiar spot. It might have been days or years, but to me it seemed an infinity of time. When we sat down I allowed the detective to speak first, for I knew well what was coming.

"Colonel, I cannot imagine how you got the information, but it is quite true that your nephew fell over the cliff last night."

"I am quite aware," I said, "that he lost his life during a struggle with my son."

Again the sergeant looked at me, thoroughly mystified.

"How you know it passes my comprehension, but I must admit that you have stated the facts correctly. By some mistake your nephew, who was with us in the cave, instead of attacking the miscreants, flew at us. The darkness must have been the cause of it, for he was evidently ignorant of who his antagonist was. You must remember that he had not been told of Mr. Marston's miraculous escape, and when in their struggle they reached the mouth of the cavern, and by the dim lamp-light he recognised him, he started back in surprise, and so lost his life over the precipice. You will thus see that the whole lamentable affair was brought about by pure accident."

Here the sergeant stopped and seemed to be listening attentively, and presently I heard the voices of men approaching the house.

(To be continued.)

IS GOD A FAILURE?

(Continued from page 517.)

MAN is a part of Nature, and of that the noblest part; he can be, therefore, no exception to the law of Life, which is the law of Nature, viz., growth or progress, and this law is as certain in its operations as the law of gravitation, which forbids a human being to soar as a bird in the air—it commands him to walk the earth as a man, and he can no more disobey or evade the operation of one law, than he can that of another. Thus all mankind, without exception, must come under the operation of the universal law of eternal progress or growth. Nothing short of this is worthy of Him who is Absolute Life, and therefore the Father, God, and Creator of all. Under this law it is not the many who are called and the few who are chosen, but all are chosen, for all are called.

Deep down in human nature are the germs of purity, knowledge, and love, hidden by a mass of earthly conditions, and necessary inexperience and ignorance, consequent on man's first entrance into conscious life. An acorn is an insignificant thing compared with the oak, but it has a character of its own, mysteriously hidden in its secret chambers. There beautifully portrayed in embryo is a perfect oak tree, its root, stem, branches, and leaves, the mighty and lordly oak in potentiality, but not in actuality. Cast into the cold dark earth, the universal law of progress touches it with the magic action of life. Obediently it rises from its slumber, putting forth its new-born energies, unfolding and developing its hitherto latent powers. In higher forms it expresses its higher life, until at length it reaches the zenith of its earthly glory. And now by decay it puts off its nobler form, and who shall say it is not to put on a still nobler one, through which to express a larger and grander development of life?

So, too, the germ of man's intelligent life is cast into the cold dark conditions of physical existence, but how insignificant compared to those celestial beings, who live consciously and happily in the glorious light of Infinite Intelligence. And yet this very germ has a character of its own, deeply and mysteriously hidden in the infinite depth of its most secret chambers. There, beautifully portrayed, is the undeveloped angel of light, in miniature perfection, cast into the earthly conditions, awaiting its advent into a brighter and more glorious world. Like the acorn, he wakes from his slumbers, when his energies respond to the magic touch of universal life, put into operation by the eternal, the unchangeable law of progress, and in the darkness of his inexperience and consequent ignorance, he prays—

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.

Encircled with the gloomy darkness of the night of ignorance, man stretches forth his hand eagerly, hoping to catch some of the rays of the light from eternal day.

It has been beautifully said, "The spirit of man sleeps in the rock, breathes through the vegetable kingdom, dreams in the animal kingdom, and from thence enters into the consciousness of life as a man." Having passed through these different spheres or kingdoms in his progressive march towards the absolute source of all life, he enters now in orderly sequence the sphere of *conscious* intelligent life, but with the earthly conditions and experiences of his past career still clinging to him.

These have to be refined and sublimated, and all the good from each retained, whilst the dross is thrown off and precipitated to the lower spheres from whence it came, thus enabling man to rise to a higher and nobler consciousness, and a more enlightened intelligence.

From the spheres above, through the agency of Spiritualism, man is constantly cheered with the news, "There is no death." Life, intelligence, and consciousness are for ever rising to the nobler spheres of purity and virtue, and truly it may be said, "As it was in the beginning, is now, and ever shall be, world without end," for nothing can stay the mighty power of the beneficent law of eternal progress.

To predicate perfection of any system, is to predicate perfection of its creator. God, to be God at all, must be perfect, and his works the perfect emblem of his own perfection. Spiritualism seeks to teach from this exalted platform, all honour to God, refusing to descend to the lower platform, "where the blind are leaders of the blind," where God's noblest work is pronounced to be evil, and therefore imperfect. Where the hand of unrighteous condemnation is roughly laid upon God's noblest ideal, as

it is expressed through man, meeting with scant mercy and still less justice from those who arrogate to themselves to be the divinely chosen teachers of the people, and the peculiar servants of the Most High God; such, for instance, as the proud prelate of the church, the young and fashionable curate, or the uncultured local preacher. The fear, the dread, and the gloomy uncertainty of the religious teaching of the dark ages have been handed down to this generation, but the advancing and enlightened intelligence of the human mind has made a higher inspiration and a nobler revelation possible.

The dark veil of ignorance and superstition is being gradually raised, and as it rises, behold, with glad amaze a new world of perfect glory and beauty is revealed. The beneficence, the intelligence, and the wisdom of its purposes are better understood, as it emblematises the perfect designs of a perfect Creator. Thus men's hearts are opened to receive more and more the influx of his life, love, and wisdom.

The fear and dread of the past now give place to the nobler emotions of exalted love and perfect confidence in him, who never fails to perfectly adapt the various relations of his creative works the one to the other, for the unselfish advancement and good of all, and to the exclusion of none. In obedience to the God-ordained law of eternal progress, all are working for each, and each is working for all.

This may not be very apparent, for we see through a glass darkly, "standing on the seashore, whilst the great ocean of Truth lies all undiscovered before us." Man's earthly career is but the beginning of his conscious life, and that, too, at the most, but a very small part of the beginning. If this is so, surely we have not yet arrived at the fulness of knowledge; only here and there do we catch a little of the spray thrown up by the waves of the great ocean of Truth as it lays all undiscovered before us.

But those who have passed over the "Borderland" and stand on the higher vantage ground, send back messages of the deepest import and of the greatest encouragement. They speak of a perfect Father and a perfect creation, bidding man to be faithful to the little he knows, that he may rise all the more rapidly to the enlightened spheres of higher knowledge.

Thus shall his ideal of God grow nobler and more sacred with faithful service, as he reverently obeys the Divine command—"Follow thou me," through ever-changing forms which express the higher manifestation of the Divine life of God.

The highest desire of man is to attain his highest ideal, which is his God. But yet in a sense this is unattainable, for his ideal is ever advancing, thus urging him on to the attainment of the end of all life—the perfect man. "Be ye also perfect, even as your Father in heaven is perfect."

In the light of this higher knowledge it is needless to ask "Is God a failure?" for in its presence doubt gives place to unbounded confidence in the glorious destiny of all men. In the recognition of the law of eternal progress all may mark the footprints of the progressive march of the conqueror man towards his highest destiny. In the sacred silence of the chamber of death, we know that in obedience to this wise and beneficent law, the beloved puts off the mortal body, which so ill expresses the fulness of life within, and takes upon itself a higher and more glorious "form," through which to express the nobler and exalted life. But as they have obediently observed its divine command, so too must we. They have passed over to-day, so we pass over to-morrow.

Fear, doubt, and despair are silent in the presence of this noble law, for it voices forth with no uncertain sound, "Peace on earth, and goodwill towards men." Under its benign guidance all may, with reverent and confident love, look up to the Author of all being, who is the light of the morning, the beauty of the noon, and the strength of the sun, and exclaim "All is well."

PORTRAIT AND SKETCH OF JOHN LAMONT.

THE Liverpool Spiritualists recently presented an illuminated address to our beloved friend and brother, John Lamont, in token of their affectionate esteem and appreciation of his long and faithful service to the cause. We shall print the full text of the address and the report of the proceedings, together with an autobiographical sketch, accompanied by an excellent photo-portrait of Brother Lamont, in *The Two Worlds* for Nov. 24th (No. 315). Order extra copies and circulate them widely.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, NOVEMBER 10, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

OUR BIBLE CLASS.

THE fact which Spiritualism has given to the world is that the phenomena called supernatural of all ages and peoples are of the same character and kind as modern spiritual manifestations. The spirits who communicate with us are just as much angels (messengers of God) when they speak truth, heal the sick, give good counsel and wise advice as were the inspirers of the old-world-prophets, seers, and apostles.

Last week we affirmed that the gift of healing had not died out, but was still being exercised in our very midst. We refer readers who are interested to Mr. D. Younger's lectures on "Organic Magnetism," which have been published in the *Magnetic and Botanic Journal* (a penny monthly) since January last, in which he has traced the practice of healing by "laying on of hands" to most ancient times, and has gathered together a large amount of extremely interesting information.*

After one of Mr. Younger's lectures, a little girl, aged from two to three years, with both legs and lower part of the body paralysed, so that the legs hung down like pieces of limp rope, incapable of the slightest voluntary motion, was taken before him. Mr. Younger examined the spine and pointed out the seat of the disease at once. This, the mother observed, had never been noticed before, although the child had been examined by many high medical authorities; but when pointed out by Mr. Younger it was plainly visible to every one; and when he laid his hand upon the part the little legs began to stretch out and kick for the first time, to the delight of the poor mother, and the wonder of the spectators, who lustily applauded this result. Mr. Younger gently stroked the baby spine with the palm of his hand and finger tips for some time longer, instructing the child's mother how to act towards it every morning and evening, observing that mother's magnetism is always good, probably because of the holy, pure, devoted love accompanying it.

The following month the little paralysed child was again taken upon the platform by its proud, happy mother. The little legs, almost double the size, she kicked about freely; in fact, the mother says "She is always kicking, I can't keep her still. She is full of life, vigour, mischief, or asleep." Mr. Younger again laid his hand upon her spine, and in a little while said, "Now try her to stand alone," which she did, with only the mother's finger to guide her from falling; but the legs sustained the whole weight of the body, and seemed quite under command. Several influential gentlemen who came to see the case expressed themselves not only satisfied, but promised useful aid.

Another month later, about a dozen people at once responded to the call, some suffering from sprains, internal diseases, paralysis, blindness, deafness, neuralgia, rheumatism, sciatica, &c.; all were greatly benefited, and the larger majority completely cured in a few minutes. The little girl was again brought forward, and its legs shown to the audience, but instead of the poor, withered, lifeless skeletons, a pair of fine dimpled, red, well-developed legs were shown. The child's general health was immensely improved, the laughing eye, the bright intelligent expression, with the increased development of muscle, and the healthy tone of the skin, showed a wonderful contrast to the poor little, attenuated, sickly, languid, helpless child that was brought on the platform two months ago. The spine has become straight and vigorous, and perfect health has taken the place of disease and threatened death.

The effect produced on this child was so great, so marked, and so clearly free from collusion that the spectators were completely amazed, and were not backward in expressing their gratification by rounds of enthusiastic applause, many observing "What becomes of the suggestive theory after such an example of the effect on a baby?"

After a lecture by Mr. Younger in the Methodist Free Church, Charlotte Street, Caledonian Road, King's Cross—

An old member of the Church, who had fallen from a van and injured his arm, came forward. This case, the Minister (Rev. Mr. Turner) explained, was scarcely a fair test, as he had evidently injured the joints and bone, and it had been arranged that he was to attend at the hospital on Monday to undergo an operation under chloroform. The poor fellow had been unable to move his arm in the slightest degree for many weeks, and suffered great pain. Mr. Younger, with his usual confidence in his darling science, called the sufferer on to the platform, with the remark, "The worse the case the greater the triumph." He placed the patient in a chair, and seated himself beside him. Mr. Younger then gently stroked the spine and arm with his finger tips, without really touching the arm, for a few minutes only, and then asked the patient how he felt. After moving the arm five or six inches backward and forward, he expressed himself as feeling much better, and

the pain almost gone. Mr. Younger then asked him to be seated again, and repeated the stroking with the fingers for a few minutes longer, when, to the surprise and delight of the poor sufferer and the audience, he raised his arm above his head, and, swinging it round and round, shouted out, "I am completely well, I have no pain or stiffness, it is all gone, and my arm is as good as ever it was." The man was well known and much respected and sympathised with by the congregation, and a total stranger to Mr. Younger, and the result caused great excitement, as it excluded entirely the possibility of collusion or the suspicion of fraud.

These are only samples of the good work Mr. Younger is quietly doing, for he is kept constantly busy by a succession of patients, and there is no doubt that had he lived in the days of the Nazarene, he too, would have been regarded with reverence and awe as a "great healer."

The following letter from our friend Mr. W. Bain, of Aberdeen, comes very appropriately just now, and will be read with much interest.

"To Spiritualists I need not premise by saying that the age of miracles is not past, but the same beneficent power holds sway amongst us as in the days of old. The miraculous cures performed by Jesus of Nazareth are a matter of faith to all Orthodox believers, and that the same power descended upon his disciples only—to be blotted out at their death and leave the world's children to 'all the ills that flesh is heir to,' without a single gleam to relieve the weary sick bed or cast one beam of hope into the rayless darkness of the benighted soul. Why is this? Surely our Christian teachers have but a hazy idea of God, whom they continually declare to be 'without shadow of turning; the same yesterday, to-day, and for ever'; and if this be so why do they deny Modern Spiritualism and our claims to the most benign spiritual help, thankfully received by many of us daily? Our claim rather supports Bible Spiritualism, but we differ most essentially from Orthodoxy, which has propagated its hideous creeds and dogmas for centuries. We do not know whether to blame most the priesthood, or, especially in later days, the woeful thoughtlessness of the laity, who have allowed themselves to be domineered, overawed, and hoodwinked for generations. Mankind must begin to think and use the reason (the Divine part) within them to examine the claims so preposterously arrogated by Church and Priest. But to the subject. My wife took influenza in April this year, and passed through various dangerous complications, such as Bright's disease, accompanied by dropsy. We had the best medical skill of two doctors, who did their utmost in a kindly and sympathetic spirit. Various changes of air were tried in vain, some of them adverse to her condition, while none seemed to have much influence for good, until early in September she returned home only to be reduced to greater prostration. Her weakness by this time was very great, her heart at times scarcely noticed to beat, at others fluttering and palpitating violently.

"At this stage we had the good fortune to be called upon by Mr. N. B. Jennings, of Longton, Staffordshire, who had been advised by our good friend Mr. A. Duguid, Edinburgh, to do his best for us. His first visit was on Wednesday, the 25th inst., when he magnetised her for an hour and a half. After the second night's operation for about the same period she was restored to such strength that all her old symptoms had completely disappeared, and a feeling of enjoyment in the blessing of health returned. Since that time she has been going about as formerly, engaged in the care of her household, with no feeling of her old complaints or weakness. And we have all this blessing without money or without price from a servant of the spiritual world, who makes it his greatest pleasure to seek and to save, and who by his modesty takes no credit to himself, but gives all the glory to God and to his band of spirit guides who do it all, and in whom he relies for his power to aid the afflicted."

A HEALER AT 82.—Mr. G. Milner Stephen, who for some time resided in London, and who is upwards of 82 years of age, recently made a tour in Australia and New Zealand, publicly and gratuitously healing the sick. He uses no medicines, and confines himself to water, olive oil, and salve magnetised by his fingers. The *Wairarapa Star*, New Zealand, for April 11, 1893, reports that a Hallelujah lass who had almost lost the sight of one of her eyes through being struck on the face, after Mr. Stephen had blown through a little silver tube upon the eye, stated that she "felt the magnetism running down her," and after having been breathed upon several times, she declared that she could see, and fell upon her knees on the platform. Another Army lass "whose faith, though sufficient to save her soul, had not been strong enough to straighten her fingers, or

* We can supply these if desired.

strengthen her knees after an attack of influenza," was treated by Mr. Stephen, and left the platform rejoicing. An elderly lady suffering from asthma, had a piece of red flannel placed on her chest, through which the magnetism was blown, and she returned to her seat, remarking, "I can draw a longer breath now." At one meeting a lady whose medical adviser gave her no hope of cure for a cancer, had driven over from Carterton to Greytown to thank Mr. Stephen for, as she said, "a complete cure, as she was in the best of health." A girl of 14, suffering from hard lumps in the throat, which at times threatened to choke her, was treated. Mr. Stephen assured her the lumps were gone, and her mother was surprised to find they had entirely disappeared. People suffering from deafness, earache, rheumatic pains, and neuralgia were all more or less benefited, in some cases cured. A man whose knee and wrist had been injured, and who was suffering from earache, limped up to the table, and after treatment walked up and down the room, and declared that the pain had gone from both knee and wrist. His earache was also cured. A young woman who had been crying with pain from neuralgia and rheumatic pains in the knees, after Mr. Stephen had breathed once or twice on her cheek, immediately said she "could not feel any pain," and after treatment for them declared that her rheumatic pains were "all gone," and "she certainly looked as if she had been afforded great relief," so says the *Wellington Times* (New Zealand), April 29, 1893. Mr. Stephen was much applauded. These things did not happen 1,800 years ago, but are reported by the hostile papers of the day.

It is affirmed in the Bible that the thing God doeth he doeth for ever, and that he is "unchanging." Further, "signs and wonders" were promised, even "greater things," and the apostles are said to have successfully practised healing. We ask fair-minded Christians: Why do you deny the reality of spiritual gifts, and refuse to credit cases such as are reported above by living witnesses, and yet most illogically believe, or say you believe, similar occurrences on the authority of writers who are long since dead? Is it that distance lends enchantment to the view; education and authority predispose you to accept unthinkingly Bible miracles, while your scepticism and so-called common sense (really Materialism) cause you to deny the testimony of your fellows? Are you not prejudiced and inconsistent?

RE THE PROPOSED SYMBOL.

By E. W. WALLIS.

THE latest design for the purposes of recognition and union among Spiritualists seems to be one that meets with more favour than any proposal yet made. We give the design, actual size.



We have obtained an estimate of the cost of production, and find that pins, or pendants, or a badge to fasten upon the coat or dress can be made in silver, the monogram raised and polished bright, the background to be of dead silver, for 1s. 9d. each, post free 2s. If we can get orders for more than 50 we can sell them at 1s. 6d. each, post free 1s. 9d. Bar-brooches, two bars, with this design as a centre ornament, would cost 2s. 6d. or 3s. each.

The design is distinctive and sufficiently striking to be easily noticed, and is, as far as we know, unlike anything else in the market. The letters O. P. S. signify Order of Progressive Spiritualists.

It has been suggested that every person who purchases and wears one should agree to have their name and address entered on the roll of the "Order," whose principles might be expressed thus:—

Name: Order of Progressive Spiritualists.

Principles: We the members of the Order of Progressive Spiritualists affirm that we know there is no death. That intercourse between the two worlds has been established. That spirit-return has demonstrated continuity of individual conscious existence. That consequences, good or evil, of motives and deeds of mortal life affect the status of each spirit after death and constitute the heaven or hell into

which they enter. That evolution is not only the law of this life but characterises the realm of the hereafter; hence eternal progress is open to every one who endeavours to advance. That we are responsible by Divine Love and Wisdom to ourselves for the use we make of our powers and the opportunities of life, and to others for the influence we exert by our own conduct, and by the psychic emanations we cast off which affect others for good or ill. We therefore RESOLVE to endeavour to improve our minds, to cultivate our moral powers, to exercise our spiritual gifts, to sympathise with sorrow and suffering, to encourage and assist the weak and ignorant, to co-operate in all endeavours of a reformatory character whose aim is for humanity and the truth. Believing that character is more important than creed; that deeds, not words, are needed, we will, with charity to all and malice towards none, strive to exert a salutary influence for liberty, right, justice and love in every possible direction.

Obj-cts: To unite spiritually minded and progressive men and women in a fraternal order for mutual encouragement and support. To inaugurate a sick and benefit fund, to assist the suffering, the needy and the aged, such fund to be raised by voluntary effort, in which every member is expected to join. To afford a means of recognition and a link of fellowship between Spiritualists, the outward and visible sign being the diamond shaped symbol bearing the monogram O. P. S.

We are of opinion that the above suggestions are practical and calculated to be of benefit to all members, and will, if adopted, tend to foster good-will and fraternity among Spiritualists. We are prepared to book orders at once which will be executed in turn as received. Friends will oblige, when writing, by stating, if the above suggestions meet with their approval, their willingness to have their name and address enrolled. All communications should be addressed to Miss Grace, 73A, Corporation Street, Manchester.

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

CONTEMPORARY with Mr. Witherspoon was Mr. George Graham, of Chester-le-Street, at whose house the first circle was held in the village for the evocation of spiritual power in 1875. In many respects he was a remarkable man. Originally he had been connected with the Apostolic Church, which had many adherents on the borders of Scotland, from whence Mr. Graham had his birth origin. He was profoundly contemplative, a man well versed in ancient history and the various philosophies—in fact, he had read and thought much for many years. He and myself heard Miss Cora L. V. Tappan during her lectures in Newcastle, and we resolved that night to commence the modern investigations, and during the next three years I witnessed many strange manifestations in his house, both physical and other phenomena.

Mr. Graham suffered from weakness in his eyes, which made it difficult for him to read, and I often spent the evening at his house reading to him. I read the whole of "Hafed" to him in chapters, which gave him great delight.

Perhaps the chief characteristic of Mr. Graham was his reverent and spiritual nature, with mighty power in prayer. I have often seen him entranced during his earnest supplications. He was a good seer, and could read individuals at a glance. One Sunday afternoon during one of these pleading prayers I was sitting opposite to him, with my hands on the table, when suddenly I seemed to feel a descent of "almighty" power; the furniture in the house was moved, and I also became entranced; my body shook like an aspen leaf. This was the first recognised manifestation of the spirit in my organism. I began to shout, and Mr. Graham's prayers became still more awful and loud. I almost thought the heavens had come down—the spirit power was so real. This good man's home was the lighthouse for modern investigators at that time, and persons of many forms of thought used to turn in to hear Mr. Graham's occult exhibitions.

We had "materialisations," both by Miss Wood and Mrs. Petty, of Newcastle, when the latter visited us. We invited about twenty of the leading professional men in the village. We formed a temporary cabinet by suspending a shawl from the ceiling. The medium lay resting on a pillow on the floor, and she was seen during the course of the séance by several gentlemen. That evening four beautiful spirits materialised, and one of them came to myself, took my

hand and kissed it. I was sitting about eight feet from the cabinet. This was the first materialisation I had witnessed.

After the sitting was over I announced to the company that I would publish the facts in the *Chester-le-Street Liberal*, and I requested the whole of their signatures to the report to which they acceded, wondering much at the phenomena they had witnessed. Next morning one of the gentlemen came to me and desired me not to publish his name. I told him I had his signature and could not withdraw it, and his name appeared in the public press. This caused terrible excitement in the surrounding districts and originated great discussions, he being an important village citizen. On the next occasion we had Miss Wood to visit us. The meeting was held in the same room, which was a very large one. The séance had been announced; when the time drew near, which was on Sunday evening, there was an immense crowd of ladies and gentlemen who poured into the house, including Methodists, Atheists, etc. It appeared to be a serious question whether the séance should commence or not under such mixed conditions. However, we did not send them "empty away." Miss Wood became entranced, and several "forms" were witnessed. Some of the Atheists themselves acknowledged the reality of the phenomena.

(To be continued.)

VOICES FROM THE PEOPLE.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided].

QUERIES.

DEAR SIR,—Reading in *Borderland*, No. 2, an article on Astrology, I should like to ask: 1. What proof is there that certain planets exercise influences on certain individuals in physical life? Milton, the blind poet, is cited as an example of being born while the moon was in conjunction with Pleiades. 2. Did the hundreds of children born on the same day and hour suffer from the same affliction? There are very many loving hearts on earth. 3. Do they only enter life when Venus is in the ascendant? 4. Are all born pugilists and warriors when Mars is boss? The 7th of June, 1840, was the natal day of the insane Empress Charlotte, of Mexico. 5. Has reason abdicated its throne in the lives of all born on the same day and hour? Heredity, descent, and conditions, what of them? Are we retrograding or advancing? Light, more light!—Mary Urquhart.

THE DEATH SENTENCE OF JESUS.

DEAR SIR.—I send you a copy from a cutting in my possession for about 30 years, it may interest some of your readers. The Palace of Bourges contained works of art and manuscripts of inestimable value, the most remarkable document in the Bishop's collection being the order for the execution of Jesus, which ran thus—"Jesus of Nazareth, of the Jewish tribe of Judah, convicted of imposture and rebellion against the divine authority of Tiberius Augustus, Emperor of the Romans, having for the sacrilege been condemned to die on the Cross, by sentence of the judge, Pontius Pilate, on the prosecution of our Lord Herod, Lieutenant of the Emperor in Judea, shall be taken to-morrow morning, the 23rd day of the Ides of March, to the usual place of punishment, under the escort of the Praetorian Guard. The so-called King of the Jews shall be taken out by the Strunean Gate. All the Public Officers and the subjects of the Emperor are directed to lend their aid to the execution of this sentence. (Signed) Capel. Jerusalem, 23rd day of the Ides of March, 783."

MARY URQUHART.

A "CIRCLE" SUGGESTED.

DEAR SIR,—Along with a friend I once subscribed to *The Banner of Light*, and we were particularly pleased with the weekly circle held at the *Banner Circle Room*. I noticed, however, that there were very few English spirits manifested. It would be a grand idea to have one for *The Two Worlds*—it would educate the readers of "our paper" in regard to spirit identity, increase the circulation, give the cause an impetus, and create more inquirers and give them a better idea of what Spiritualism really is. Several friends in and about Stalybridge, who would like to see Spiritualism more widely spread, join me in a wish for a public circle on the same lines as the one in America. I know many who take the *Banner* for the sake of the circle alone, and I think it would please them very much if the directors of *The Two Worlds* could see their way to form one of their own. If once a week is impracticable it might do to have it monthly.

J. BETTS.

42, Victoria Street, Ashton-under-Lyne.

[We should be glad to carry out our friend's suggestion, but where shall we get the medium or mediums who could meet the requirements?]

SPIRITUALISM IN WARRINGTON.

DEAR SIR,—I have been spreading the seeds of Spiritualism here among over 50,000 inhabitants and am pleased that they have taken root. If we could only manage to open a room it would be a grand success. I think it is a great oversight that no effort is made to open out here. We have managed to get a small circle on Thursdays, and have had several mediums, one from Liverpool, one from Blackburn, and my son Joseph, a very good test medium, clairvoyant, speaker, &c., who gave some very striking demonstrations of the power of spirit people. When first I came to Warrington Spiritualism seemed to be unheard of, so I bought a lot of literature and distributed it freely. I found that *The Two Worlds* took the best. I gave a newagent an order for several of your papers weekly, providing they were displayed in the windows until I went for them, and would get

a few weeks from him and then change to another, and thus increased the sale slowly but surely. When travelling I always carry several copies to lend to people, and so set them thinking, and of course they say, "I must have another paper and go into this matter." In the street I often carry the paper purposely exposed in my hand, and many times have I been asked what sort of paper *The Two Worlds* is, and I endeavour by all means in my power to excite the curiosity of people with but one grand result, they buy, read, and learn. Mr. Pemberton and I have long talked over and deplored the want of meetings, but we are not in a position to work it ourselves. Can some plan be devised to bring them about?—Yours respectfully,

R. S. MOOREY.

MR. WM. EMMETTE COLEMAN RE THEOSOPHY.

DEAR SIR,—Allow me to congratulate you upon the marked improvement of late in *The Two Worlds*. As an exponent of the Spiritualism of the masses in England, it occupies the front rank. The many valuable articles already published recently, and to come, ought to largely increase its circulation. Two features in *The Two Worlds* especially commend it to my favourable consideration—its unqualified rationalistic anti-theological point of view, and its decided opposition to the vagaries of present day Theosophy. Your readers have had an intellectual treat in the four lectures by Mr. J. J. Morse, recently published in *The Two Worlds*, "The Absurdities and Crudities of Re-Incarnation," and "Theosophy," were clearly presented in Mr. Morse's usually masterly manner. That intelligent persons in the nineteenth century should accept as religious truth the fictions and puerilities of re-incarnation and Blavatskyan Theosophy is a lamentable illustration of the lack of that sturdy common sense which is the crown and glory of humanity. Alas! how miserably weak in intellectual acumen and clearness of mental vision the human race yet is. The most transparent absurdities, the most glaring frauds and impositions in philosophy and religion, and in business relations, find ardent champions and ready acceptance. The only safe cause to pursue is to be guided by the strictly scientific method in all things; in Spiritualism and all occult matters this is imperatively demanded. It is to be hoped that the wise lesson and sage counsel conveyed in Mr. Morse's lecture on "Diabolism" and "The Limitations and Suggestions of Spiritualism," will be duly heeded by their many readers. With best wishes for the continued success of *The Two Worlds*, and all other practical, rational, Spiritualistic journals.

WM. EMMETTE COLEMAN.

San Francisco, California, U.S.A.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—Morning: The time was profitably spent in answering questions from investigators. Evening: Mr. Long began a series of addresses dealing with "Prophets and Mediums of the Bible." "Samuel" was the subject of the first address, and the speaker, arguing from known Spiritual events to-day, explained the recorded events in the life of this prophet medium. It was clearly shown that the power who worked with Samuel was misunderstood by those who believe that it was the Creator and Sustainer of the Universe who manifested such passions as jealousy and revenge, and was the instigator of such deeds as the hewing in pieces of Agag, the Amalekite king, when a prisoner and unarmed. The whole of these events were easily understood if we recognised that this was a case of spirit control with the law in operation of like attracting like. The illogical position of persons who believe readily that all the "Thus saith the Lord" endorsed utterances of Samuel were of God, although lying and deceit was counselled and unholy acts enjoined, and yet are so wall-eyed as to denounce the exercise of spiritual gifts in this our day as devilish, and all spirit utterances, good or bad indiscriminately, as of evil origin, was demonstrated. The lesson to Spiritualists is that we should examine all spiritual communications in the light of reason, and while giving ready heed to good counsel, be equally ready to resist evil advice no matter from what source emanating, that we may escape the bitterness of finding eventually that we have been used as instruments for the manifestations of evil.—C. M. Payne, sec.

FOREST HILL, 23, Devonshire Road.—Mr. W. H. Edwards, of Camberwell, selected as his subject "Meamerism and Animal Magnetism." He traced the history of magnetic healing from Meamer downwards, instancing many remarkable cures, some of them through his own instrumentality, effected by this method. The philosophy of the subject, too, was exhaustively dealt with. Our first Social Thursday was a very encouraging success. Sunday next, Mr. J. A. Allen, of Stratford; Thursday following, séance by Mr. Blackman. On Sunday evening the vice-president appealed to non-members to join the society, subscription 1s. per month. It must be a consolation to those few who are making many sacrifices to extend a knowledge of spiritual truth in this neighbourhood, to know that local Spiritualists who fail to attend the lectures and other gatherings organised, punish themselves as well as cripple the cause. They lose many an intellectual treat, which one does them the compliment of assuming that, were they present, they would enjoy.

LONDON SPIRITUALIST ALLIANCE, Duke Street, Adelphi.—On Monday last, 6th inst., Mr. Andrew Glendinning delivered a lecture on "Spirit Photography and other psychic phenomena," at the rooms of the London Spiritualist Alliance, Duke Street, Adelphi, Mr. E. Dawson-Rogers in the chair. The address was of an intensely interesting character, comprising as it did, some of the records of an investigator into Spiritualism, extending over thirty years. The whole tenor of Mr. Glendinning's experiences went to show the existence of intelligent co-operation on "the other side," by spirit men and women who had lost none of their humanity by transition from this world. The lecturer remarked that he did not propose to offer any explanation of the modes of phenomena, but simply to give facts, and the facts he gave, few as they were relative to his fund of experiences, amply vindicate the claims of Spiritualism. Dealing first with materialisation, he gave an interesting account of the meeting between a mother and daughter, the mother a materialised spirit, the daughter a sitter at a séance; the daughter, overjoyed at the reunion, sobbing in the arms of the mother. On one occasion, said Mr. Glendinning, at a materialisation séance not

only did the usual egress of forms from the cabinet take place, but the well-formed bust of a man was built up in the air over one of the sitters. This figure demonstrated its strength by lifting with apparent ease several of those present (including the lecturer) from the ground. On another occasion the speaker stated that he saw a hand and arm materialise in a circle and write the signature of the person to whom the appearance was stated to be a manifestation. This signature was in the exact caligraphy of the person in question, and the lecturer made an effective point by referring to the fact that in the ordinary affairs of life handwriting is taken as an absolute test. Dealing with spirit manifestations in connection with music, some striking examples were detailed. There was the case of Mr. Dore (or Dorey) a deceased organist whom Mr. Glendinning had frequently seen and heard playing the organ during a temporary resumption of the physical form. On one occasion a gentleman attended the circle who had known the organist in life, and as a test he proposed that the spirit should play some pieces known to have been composed by the musician in earth life. This was immediately done. Turning to spirit-photography, Mr. Glendinning gave a pathetic account of a poor Scottish mother losing a little child. Some time afterwards during an experiment in spirit photography, and with quite other ends in view, the lecturer developed a plate bearing a likeness of the child. The interesting feature of the case is that the identity of the child had an additional proof by virtue of the fact that the photograph showed it to be wearing a peculiar garment. The mother (whom we may well imagine was overjoyed by the manifestation) stated that some time before the child's death, and while he was on his sick bed, she had dressed him in the frilled night-dress of another of her children. It is in this night dress (with a somewhat noticeable frill) that the child appeared in the photograph, and those present were gratified to have the incident illustrated by a copy of the photograph shown (amongst others) on a screen by the aid of a magic lantern at the close of the lecture. No portrait, it may be added, had been taken of this child during life. The above is but a short excerpt from a lengthy and attractive discourse; but we cannot close a necessarily imperfect account without quoting Mr. Glendinning's able summary of what Spiritualism has done for its votaries. "It had," he said, "freed their minds from dogma, swept away the fear of death, brought consolation to hearts bowed down with deepest sorrow, brought them into communication with their loved and lost, and given them the assurance that as their departed lived, so should they after the change called death." We would not omit to mention, too, that the lecturer gave some striking instances of almost miraculous answers to prayer, for this branch of the subject is in some sort a reply to the objections of those who talk so glibly of immorality and Satanic machinations in connection with the marvels of our movement. An interesting discussion took place at the close of the lecture, the chairman citing some notable examples of his own experience in connection with spirit photography, which we were gratified to hear; the spirit photographers predict some marvellous developments in the future.

MARYLEBONE. 86, High Street, W.—Dr. Watmore, in the course of some trenchant remarks, dwelt strongly on the necessity of Spiritualists sticking firmly to the demonstrated truths. He deplored the fact that "the angel of simple Spiritualism" had been disguised and muffled up so as almost to defy recognition, in all sorts of tawdry theories and fantastic imaginings. Speaking for himself he knew as much as any one could know anything—that there was a continuity of life after the change of mortal conditions. He knew, too, in the same clear and definite way, that under certain conditions there could be communication between those in this life and those who had passed beyond the veil; but asserted, that that was all he did know, and that was all that any Spiritualist could honestly say he knew. He appealed for an honest, simple and practical Spiritualism, tracing the slow progress of the movement to the accretions of misty doctrine that had been engrafted upon it by fanatics and self-seekers. Dr. Watmore gave a clear and lucid presentation of the ethical side of Spiritualism, and advocated the training of the young in this broad and healthy Spiritualism. It had been objected that Spiritualism was too profound for the young. The absurdity of this was apparent when one considered that many of the orthodox inversions of reason had for ages perplexed the minds of venerable ecclesiastics. He remarked how frequently in the training of children the most harsh cruelty was found to be consonant with a fervent profession of the conventional religion. We have to thank Dr. Watmore for a hearty, wholesome and vigorous exposition of some of our tenets. We want more of such whole-souled advocates of a common-sense religion.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Good meeting. Mr. Pursey read spirit messages. "Man in his element," given through the mediumship of Mrs. Pursey, a very instructive discourse. Mrs. Mason's guides gave clairvoyance and free healing successfully. Mr. Stewart Clark also used his healing powers with success.

311, CAMBERWELL NEW ROAD.—Tuesday, 14th, we hold our monthly social soirée, at 8 p.m., tickets 6d. each. Come and spend a happy evening, all welcome.

IMPORTANT NOTICE.—Extension of the work in South London. A conference at 311, Camberwell New Road, on Nov. 19, at 3 p.m., to consider the best means to advance the cause in South London. Individual Spiritualists, delegates and representatives from societies are heartily invited. Tea at 5-30, tickets 6d. By special request, at 7 p.m., "Douglas" will narrate his "Experiences in a haunted house; or, a conflict with evil spirits."—C. M. Payne, sec.

MARYLEBONE. 86, High Street.—12, at 11 a.m., Mr. E. W. Wallis, "The Onward March of Man;" at 7 p.m., "The distinctive features of Spiritualism." 19, Dr. W. T. Reynolds, at 7 p.m., "Spiritualism in harmony with science." 26, Dr. W. T. Reynolds.

MORSE'S LIBRARY. 26, Osnaburgh Street, N.W.—Tuesday, Nov. 14, Mr. E. W. Wallis, Trance Lecture, 8 p.m. Silver collection.

STRAFORD. Workman's Hall, West Ham Lane.—The committee beg to announce that a Social Tea Meeting, followed by a musical entertainment, will be held at the Hall, on Monday, Nov. 27th, at 6-30 p.m. Tickets, 9d. each; entertainment only, 6d. Friends are earnestly requested to render all the support they can, as we intend to devote the profits to the funds of West Ham Hospital. Tickets can be obtained from any of the members, or of J. Rainbow, hon. sec., 1, Winifred Road, Manor Park, Essex.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Mr. J. Swindlehurst took for his subjects "Man, the Redeemer" and "Woman, her place and power." Two splendid lectures, logical, and full of sound common sense. It is always a pleasure to listen to our friend, he undoubtedly studies well his subjects.—R. D. L.

COLLYHURST.—Miss Gartside dwelt on "The possibilities of man," handling the subject in a manner highly satisfactory. Good clairvoyance.—J. B.

COLLYHURST.—Lyceum: Good attendance. Recitation by Bertie and Lottie Whitehead, Frank Wilson, and Ada Garner. Mr. Rooke spoke on the subject of "Phrenology," pointing out the great advantage to be gained by having a knowledge of this splendid science. Next Sunday Mr. Clark will take up half an hour in the discussion class; subject, "God."—A. H.

DEBATING SOCIETY. Corbridge's Café, Lever Street.—Mr. J. B. Tetlow's paper on "A school for prophets" was very thoughtful and suggestive, and although it did not arouse very much discussion it was not for the want of appreciation but on account of general agreement. Mr. Leonard Hall next Tuesday at 8.

HULME. Spiritualist Meeting Room, corner of Junction Street.—Public Circle. Mr. W. Lamb spoke on "Passing on from Material to Spirit Life," and gave two psychometrical tests, very good. Mrs. F. Taylor with us, well pleased the audience. Nov. 6: Mrs. Hulme, of Collyhurst, gave very good clairvoyance, 19 recognised out of 24. Psychometry very good. We hope to have her again soon.

OPENSHAW. Granville Hall.—Morning, Mr. Kay spoke well on "Miracles," showing very clearly that there were no miracles. Evening, he gave a powerful address on "The Resurrection," showing clearly what became of the body after the spirit had taken its departure to the spirit world. Full room and attentive audience. A large after circle conducted by Mr. Kay, who gave good psychometry.—T. H. L.

PENDLETON. Hall of Progress, Cobden Street.—The inspirer of Mr. E. W. Wallis spoke eloquently on "Is the Atonement Doctrine true," giving some of his own experiences on the other side in meeting men and women who cling to the old thoughts and opinions they held on earth. In the evening he dealt with fifteen written questions from the audience, every one of whom seemed perfectly satisfied with the oratory, earnestness, and eloquence of expression.—H. T.

SALFORD. 2, Park Place, Cross Lane.—Having no appointed speaker Mrs. Williams, a local medium, kindly gave us a beautiful address "Sunshine and Shadow." Well appreciated by a moderate audience. Then we had a few words from our member, Mr. Arlott, dealing with his experiences in Spiritualism. Circle afterwards as usual. We would be glad of the services of any medium or speaker who would come for expenses only.—A. B.

PLATFORM RECORD.

Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ACCRINGTON. Spiritual Hall, Bridge Street.—Afternoon: Mrs. Best's clairvoyant descriptions were good and recognised, and at night three or four were of an exceptional nature, and seemed to strike right to the hearts of the 270 persons present. We had a good time.

ACCRINGTON. 26, China Street.—An excellent day with Miss Cotterill. Addresses and psychometry very good. Good audiences. Our motto is, "Prove all things, and hold fast to that which is good."

ARMLEY. Mistress Lane.—Oct. 29: We had Mrs. W. Stansfield, a sincere worker in the cause, whose guides gave very nice discourses and psychometry, giving every satisfaction to large audiences. 30: Miss Camm gave a short but good address and clairvoyance. This young medium is only just coming out as a public speaker, and bids fair to become a first-class worker. Nov. 5: Mr. J. T. Todd was with us for the first time, giving good address and clairvoyance at each service, which gave satisfaction.—H. B.

ASHINGTON. Memorial Hall.—The planned speaker, Mr. Wilkinson, of Tyne Dock, did not turn up, but was very well met in the person of Mr. T. Bell, of South Shields, a young medium of promise, whose shyness in coming to the platform was very conspicuous, but whose qualities as a speaker exceed his own opinion. [He did well, and we wish him God speed.—W. G.]

ASHTON.—We opened our new room with larger congregations than ever, who listened attentively to the controls of Mrs. Hyde who gave splendid addresses on "The Spirit Light," and "We shall meet you at the fountain," followed by very good clairvoyance. A very successful day.

ATTERCLIFFE.—Mr. W. Fielding's guides gave good discourses and esoteric Bible reading. Clairvoyance very good. Don't forget first anniversary, Nov. 19; speaker, Mr. J. Armitage. On 20th, grand social evening.

BACUP.—A very fair time with Mrs. Stansfield and her guides. Afternoon: She gave her reasons for turning from a Roman Catholic to a Spiritualist. Evening: She spoke of the Bible mediums with great force and telling effect. Clairvoyance clear and well recognised. This lady should be kept at work as she is a good all round medium. We have good audiences every Sunday and our people are asking for more tests and phenomena. The committee earnestly asks all mediums who wish this cause to spread to kindly give us a week-night circle for expenses alone. We are at very great expense to meet our new room and the growing demands urge us to ask your kind assistance.

BARNOLDSWICK. North Avenue.—A good day at our anniversary. Mrs. Beardshall's subjects: "Spiritualism as a religion," and "Death does not end all." The place was packed. Spiritualism is progressing in Barnoldswick.—A. H.

BIRMINGHAM. Masonic Hall.—Mrs. Groom delivered excellent addresses on "What do we know of the Spirit World?" and "Our Future Worship."

BLACKBURN. Northgate.—Mr. G. Edwards gave a good address in the afternoon. In the evening the choir, assisted by a string band

repeated (by request) the service of song "Beauty and Bounty" to a good audience.—C. H.

BLACKBURN. Freckleton Street.—Mrs. Wallis. Afternoon, "On Man's destiny." It is a pity we had not a crowded room. Evening, questions from the audience were answered, which, in my opinion, was the best treat I have had in the whole of 12 years. She handled the questions so well that the listeners gave way to loud exclamations of approval, which seemed to fill her with power to still strike the truth deeper in their hearts, not to forget that each man and woman was their brother and sister's keeper, and if each would try and ease the other's burden, however little, it will bring about a Socialism that is needed in the present day, and will lead to one still higher, so that others seeing the footprints may follow, and leave theirs on a brighter and more golden time.—R. B.

BLACKPOOL. Liberal Club, Church Street.—Mr. Essam gave able lectures on "What is Spiritualism?" and "The rich man and Lazarus." Clairvoyance and psychometry after each lecture. Members and friends, look out for the potatoe pie supper next week, the proceeds of which are to be devoted to the seat fund.—W. H.

BOLTON. Bradford Street.—Mr. Ormerod, our venerable president, allowed the congregations, which were large, to choose subject, and discoursed on "What is man?" and "Is not theology responsible for all the existing evils?" Questions were asked, and Mr. Ormerod was equal to the task. Mr. Hampson, chairman, and Mr. Wainwright presided at the harmonium.—B. T.

BRADFORD. Leeds Road Lower Temperance Hall.—Mrs. Ramsden delivered good addresses to fair audiences. Clairvoyance and psychometry excellent. The people were well pleased with the straight and powerful truths delivered by our sister. On the 12th Mrs. Bentley is expected, when we shall also welcome our brothers of the Federation to our rooms.—G. G.

BRADFORD. 448, Manchester Road.—Miss Crowther gave trance addresses. Subjects, "Faith in the loved ones gone before," and "The life that we live here, live it well." Clairvoyance, all very true and good.—J. A.

BRIGHOUSE. Martin Street.—October 29: Mr. J. Armitage answered questions chosen by the audience afternoon and evening in his usual eloquent and practical style, calling forth applause at intervals for the excellent manner in which he dealt with the subjects. Room crowded in the evening. November 5: Mrs. Hoyle being unable to be with us, we secured two able substitutes in Mrs. Hindle and Mrs. Briggs, of Halifax. The guides of Mrs. Hindle spoke in the afternoon on "Is God a failure?" in a most excellent manner. Mrs. Briggs gave a few clairvoyant descriptions. Evening: "Duty" was dealt with to the satisfaction of all present. We hope that we shall have the pleasure of hearing them again ere long. Good audience. Mrs. Briggs gave her experience.—J. S.

BURNLEY. Guy Street, Gannow Top.—Mr. Sutcliffe should have been our medium but he did not come, so we had to get one of our own mediums, Mr. Taylor, whose clairvoyance and psychometry were something remarkable.—G. E. B.

BURNLEY. Hammerton Street.—Mr. Rowling on "Why I believe in a future state," and "The Journey of Life." Next Saturday, Nov. 11, at 7 o'clock, a social gathering. Admission, children 2d., adults 4d. Look out for the grand Christmas tree when all friends or foes can relieve themselves of surplus cash for the benefit of the building fund.—W. M.

BURNLEY. Spiritual Hall, Hull Street.—A pleasant day. Mr. Sanders, Mrs. Marshall, Mrs. Foran, and Mrs. Johnstone all gave short addresses and clairvoyance to good audiences, afternoon and night. All seemed delighted.—W. S.

BURNLEY. 102, Padiham Road.—Mrs. Heyes gave us good addresses on "Spiritualism, a stepping stone to brighter and better conditions," and "The sublime teachings of Spiritualism and of Christianity contrasted." Both eloquently rendered. Clairvoyance at close.

BURNLEY. Robinson Street.—Mr. Hoskin's guides gave excellent addresses, "More worlds than one," and "The Hero of Socialism, the Saviour of Mankind." This was a most interesting account of the public life and works of Ferdinand Lasselles, the founder of German Socialism. Successful clairvoyance.—W. H.

BURY.—The guides of Mrs. Horrocks gave good addresses in the afternoon to moderate audience. Evening crowded out. Successful psychometry and clairvoyance.—A. N.

DEWSBURY.—We had a pleasant day with Mrs. Hunt and her guides, who gave addresses in her usual good style. Clairvoyance exceptionally good.—J. E. A.

HALIFAX.—A most successful tea and entertainment was held on Saturday, when 170 sat down to tea, and the room was packed long before the time announced for the entertainment; many unable to gain admittance, the principal attraction being our friend Mr. Hepworth, who gave us a few of his latest successes; his "One more polka" made a great "hit." Songs were also sung by Miss Holroyd and Mr. J. C. Macdonald. Miss Midgley and Mrs. Holroyd gave us a grand treat in the form of elocution. Roars of laughter were caused by the dialogue entitled "An awkward mistake," when Miss M. Briggs, Miss L. Lister, Mr. H. Robinson, Mr. H. Oates, and Mr. J. Moore took part. Mr. M. Heap caused much amusement with his comical reading, in the Yorkshire dialect, entitled "Sperrit rapping." The proceeds amounted to over £7. Sunday: A grand time with Mr. J. C. Macdonald, whose guides took as their subject, "Who are the Angels of Light?" and in the evening ten subjects from the audience, which were disposed of in a most intellectual manner.—F. A. M.

HEYWOOD. Spiritual Temple, William Street.—We had the pleasure of hearing Mr. B. Plant. He gave good satisfaction. Subjects, "Is Man an Immortal being?" and "Spiritualism, a religion and a challenge to the world." Successful clairvoyance.

HOLLINWOOD.—Oct. 31: Miss Hakyard conducted our circle and gave good clairvoyance—28 descriptions, 23 recognised. Sunday, Mr. J. W. Sutcliffe spoke on "Light, more light" and "The Claims of Spiritualism Considered." Both treated in a spirited manner, telling us to put less faith in creeds and dogmas, and more work and knowledge, and try to save ourselves. Psychometry.

HYDE. Grammar School, Edna Street.—Mr. Buckley's controls

discoursed on "Man's function in life," and "The philosophical aspects of Spiritualism," to the evident satisfaction of the hearers, followed by psychometry. Room crowded in the evening.

LEEDS. Progressive Hall.—A good day with Mrs. Whittingham. Afternoon subject was taken from the lesson read from *The Two Worlds*, on "Our Bible Class." Evening, "Where are our loved ones gone?" followed by clairvoyance, which gave great satisfaction to good and intelligent audiences. Nov. 12: There will be a child named in the afternoon by Mrs. Bentley.

LEICESTER. Liberal Club, Town Hall Square.—Mr. F. T. Hodson, of Newport, Wales. A good attendance. The guides spoke on "Spiritualism and its moral effects upon the community." Evening: The hall was crowded to hear "The battle of the sects and the survival of the fittest." After the address he gave very good clairvoyance, psychometry, and spirit messages, which delighted the people very much, some very striking incidents being given, all recognised. Altogether it was one of the best evenings that we have ever had. Mr. Smith and friends sang an anthem, "Blessed be the Lord for evermore." A vote of thanks was passed to the speaker. A mutual improvement society was started on Sunday afternoon. It was well attended and will be continued every Sunday from 3 to 4 o'clock. All are welcome. Next Sunday: Mr. Muggleton, a blind medium, will give a trance address and also psychometry, it being his first appearance on our platform. We hope there will be a good attendance of the public.—R. Wightman.

MACCLESFIELD.—Mrs. Rushton spoke on questions from the audience dealing chiefly with the inconsistency of preaching where practising was neglected, applying her remarks to all—Christians, Spiritualists, etc. The replies seemed to give general satisfaction. Friends, please note announcements for the next few weeks.

NELSON. Bradley Fold.—Mr. Pilkington's guides gave a treat, discoursing ably on "The Atmosphere and Life of the Soul" and "What is Life?" Fair audiences well pleased.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. H. Lashbrooke delivered a very eloquent discourse, entitled, "How far Spiritualism is consistent with the Manifestations of Natural Law." The lecture was full of noble and inspiring thoughts, and gave the greatest satisfaction.

NEWPORT (MON.). Spiritual Temple, Portland Street.—An address by the guides of Mr. S. F. Wayland, "Death swallowed up in victory—Spiritualism triumphant," was listened to with the greatest attention. Good audience.—W. H. Jones.

NORTHAMPTON.—Mr. Veitch not being able to come, Mrs. Walker kindly took his place. We had two very good meetings.

NORTH SHIELDS.—Mr. Ashton gave a very practical address. We are looking forward to the visit of Mrs. Gregg, of Leeds, on Monday, Nov. 13th, at 8 p.m.

NOTTINGHAM. Masonic Hall.—Last Monday's soiree was a success, financially, as well as for enjoyment. Mrs. Stevens and Mrs. Hewes managed the refreshment department in a highly satisfactory manner, for which the thanks of all are due. Mrs. Green gave universal satisfaction to those interested in chiromancy. She has the thanks of the committee in helping to make the evening so interesting. On Sunday Miss Walker gave two addresses, followed by rather remarkable clairvoyance, in most cases giving full names and various details in the lives of the returning spirits.—J. F. H.

NOTTINGHAM. Morley Hall, Shakespeare Street.—From the reading of Paul's defence before Agrippa, Mrs. Barnes's controls spoke on the words, "Saul, Saul, why persecutest thou me?" They referred to the popular prejudice against the message of Spiritualism, and showed how unreasonable it was, and the blessings which, consequently, were lost to the world. Audience fairly large. We were pleased to see Mr. Bevan Harris drop in.—J. W. B.

NORMANTON.—Afternoon: The guides of Mrs. Berry gave a delightful address on "And the Truth shall triumph," pointing out the many sects who all claim theirs is the Truth, but truth becomes truth when it can be proven and stands all tests. Evening: An able and earnest address on "Do the dead return?" Clairvoyance in the afternoon remarkably good. We hope to have the pleasure of hearing Mrs. Berry again very soon.—Mrs. Chas. Illingworth.

OLDHAM. Bartlam Place.—Two good practical addresses of a socialistic kind from Mr. Mayoh. The Sale of Work will be held on Saturday and Monday, Nov. 25th and 27th. All friends invited. A concert will be given on each occasion.—C. S.

OLDHAM. Temple.—P.S.A. Well attended. Mrs. Mansley's songs gave great delight. Mr. Taylor gave two splendid solos on the euphonium. Mrs. Craven's remarks brought forth a round of applause. At night Mrs. Craven treated her subject, "Man is a child of God," in her usual masterly manner, giving much to reflect upon. P.S.A. next Sunday: Mr. Isaac Lees, tenor, will give solos from "Elijah" and Handel's "Messiah." The Lees Brass Band will play sacred selections. At 6:30: Service of song, "Her Benny," illustrated by lantern slides. Reader, Mr. E. Rayner.

PRESTON.—Mrs. Robinson (from Rochdale), whom we hope to have again, delivered two practical addresses on "Seek and ye shall find" and "Progression here and hereafter." Several clairvoyant delineations were given, mostly successful.

RAWTENSTALL.—Mr. Tetlow's guides gave excellent addresses to large and attentive audiences. A number of friends attended our surprise supper on Saturday evening. After supper an enjoyable evening was spent.

ROCHDALE. Regent Hall.—On Saturday evening the dramatic society produced their first play, "The Farmer's Story." The staging of the play was admirably carried out under the management of Mr. Richard Wild, who took the part of Stephen Lockwood. With a little practice and tutoring he would compare very favourably with the leading amateurs in the town. Messrs. H. Williams and J. Shephard and Misses E. K. Moores and S. E. Greenwood deserve recognition in bringing the play to a success, but without a doubt Mr. Raynor, as Bristles, was the best on the stage. He appears specially cut out for a low comedy part. The other characters were represented by Messrs. W. Whitham, T. and J. Bamford, and E. Spencer. The drama was preceded by a comic sketch. Both in drama and comedy every one appeared to make it worthy of their work. Sunday: Messrs. Chisnall and Young. Mr. Chisnall spoke on "How and why I became a Spirit-

tualist," which was very interesting indeed, followed by psychometry by Mr. Young. As a psychometrist Mr. Young is gaining for himself a reputation. The results were exceptionally successful.

ROCHDALE. Penn Street.—Afternoon: Miss McCreadie gave her experience of "How she became a Spiritualist." Very interesting. Evening, spoke on "God moves in a mysterious way." Clairvoyance and psychometry very good, and we had a very successful day.

ROCHDALE. Spiritualist's Hall, Water Street.—October 28: A grand meat tea and entertainment, presided over by Mr. Fred Haigh. Pianist, Mr. Barlow. Songs by Miss Barlow and Mr. Peter Lee. Recitations by Miss Buckley. Oct. 29: Mr. Mayoh's controls gave two powerful discourses, "Spirit Control," and "Human Happiness and how to attain it." Nov. 5: Anniversary. Mrs. Green's controls discoursed on "The Immortal in man," and named two children. Evening, "Does death end all?" Clairvoyance very successful. Good audiences; crowded at night. Public circles next Sunday.—W. F.

ROYTON.—Owing to sickness we were disappointed in our medium, Mrs. Crossley, but we trust she may speedily regain her strength and enter on her duties with renewed vigour. Services were conducted by Miss Thwaite, of Royton.

SHEFFIELD. Hollis Hall, Bridge Street.—Mr. C. Shaw's guides dealt with subjects from the audience, afternoon and evening, their method of treatment giving ample evidence of the master mind, and the continuity of this medium's development. Clairvoyant delineations at the evening meeting, all recognised.—A. M.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, Oct. 31, a local medium conducted our circle and gave some very good clairvoyance, mostly recognised; moderate audience. Nov. 6, Mr. McKeller, subject, "Angels, who are they?" giving great satisfaction. At the after-circle a local medium gave good clairvoyance, fourteen out of fifteen descriptions recognised. Good and well-pleased audience.—R. M.

SOWERBY BRIDGE.—Miss Patefield gave us an excellent address on "Do the dead return?" followed by clairvoyance. Much enjoyed by a good audience.—G. H.

STOCKPORT.—Mr. Gibson spoke impressively on "Our Religion" and the best means of altering the social condition of the people, bringing into prominence the effect Spiritualism would have if generally adopted. Mr. Gibson's psychometry was excellent, and his son gave a number of clairvoyant readings. A meeting was held to consider some structural alterations in the hall, to provide additional seating room, much required.—T. E.

TYNE DOCK.—Anniversary services continued, at which the scholars recited and sang selections of hymns in a very creditable manner; great satisfaction was given. Mr. Wilkinson spoke both in afternoon and evening.

WAKEFIELD. Baker's Yard, Kirkgate.—The guides of Mrs. Levitt spoke on "The Summer Land," and "Love at Home." Clairvoyance and psychometry very good.—J. Dunn.

WAKEFIELD. Barstow Square.—Mrs. Mercer delivered an excellent address on "The Duties of Spiritualists to God and Man," also on "Is Spiritualism from God or Satan?" attentively listened to by full audiences. Four more members enrolled.—D. H.

WALSALL. Central Hall. A good day with our pioneer medium, Mr. Wallace, of London. All friends, both old and new, were very pleased to welcome him amongst us once more. Monday evening, an experience meeting with our old friend. Next Sunday, at 11 and 6-30, Mr. Victor Wyldes, of Birmingham.

WEST VALE.—Oct. 29: We were disappointed of our speaker, Mrs. Ingham, but two of our own friends kindly filled the gap. Afternoon, Mr. Asa Smith gave a very thoughtful address, and Mrs. Midgley in the evening, so we had a good day. Nov. 5: Was the first self-help Sunday in connection with our newly-formed circuit, comprising Sowerby Bridge, Halifax, and Brighouse Societies. Halifax friends were well represented by Mrs. Bailey, Miss Briggs, and others. At the afternoon service we had an invocation by Mrs. Bailey; golden recitation, "Life and Happiness"; recitation, "The Newsboy's Debt," by Miss Briggs, in capital style; Miss Midgley recited "There is no thorn for the innocents in heaven," in her usual touching manner; another lively tune; a few remarks from the chairman on organisation; closing with a number of clairvoyant descriptions. Evening, Miss Briggs, recitation, "The things we want." One of our Halifax friends gave a few interesting reminiscences of his life. The chairman, by a few remarks, prepared the way for Mrs. Bailey, who gave successful clairvoyance, chiefly to strangers. The members' after circle met first time this season, when the whole of our visitors joined, and we had a very encouraging time. In connection with our Lyceum circle, the second time sitting, one of our young friends offered a very feeling invocation, and another had a clairvoyant vision. Verily, we are moving on.

WISBECH. Public Hall.—Mr. Ward. Subject, "Lord, increase our faith." We had a good audience, and the instructive remarks and pleasing manner of the speaker seemed to tell greatly upon the people. Good clairvoyant tests. We can truthfully say that Spiritualism is making sure progress in Wisbech.—J. W. Smith.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HYKWOOD. Spiritual Temple, William Street.—Good attendance. Recitations by Marian Duckworth, Bertha Frost, and Olive Whitehead. Marching and calisthenics well gone through. Mr. Charles Stott has improved wonderfully as a conductor. Discussion class subject, "What does God require us to do?"—H. W.

HOLLINWOOD.—Marching and calisthenics, and recitations by Miss Fieldins and Stott. We desire to thank our conductor, Miss Halkyard, for the work she has done for us and show that we appreciate it.—E. D.

OLDHAM. Bartlam Place.—Lyceum well attended. Gold and silver chain recitations well done, recitation by Miss Jennie Goulding. We are practising for our open session December 3.

ROCHDALE. Water Street.—Marching and calisthenics conducted by Mr. T. Pickles. Discussion class, debate by Mr. L. Thompson, the rising young medium, and Mr. G. Hilton, a Socialist lecturer, on "Spiritualism, is it true?" Both speakers showed their capabilities to be invaluable and all admitted their satisfaction with the arguments brought forth. Mr. Hilton seemed satisfied. Mr. Jeffries ably presided. They have decided to meet again next Sunday on "Is Spirit Natural?" at 10-30 prompt. Mr. Thompson will affirm.—C. S.

PROSPECTIVE ARRANGEMENTS.

BATLEY.—Nov. 11, tea and social evening. Sunday, 12, anniversary. Mrs. Beardshall, of Bradford, speaker. All are welcome.—T. G.

BLACKBURN. Freckleton Street.—19, Mr. Swindlehurst; 26, Mrs. Hyde.

BRADFORD.—IMPORTANT TO SPIRITUALISTS.—The Central Association, Milton Rooms, will open new premises at 32, Rebecca Street, off City Road, early in November. They ask for co-operation and support. The room is being ventilated, painted, and renovated, and we feel that our usefulness will be considerably increased in a place that we can use regularly. As we shall be put to a great expense it has been thought advisable to open a fund for furnishing. Any donation, however small, will be thankfully received and acknowledged by C. H. Holmes (treasurer), 35, Atlas Street, Manningham, Bradford.

BRISTOL.—Miss Ley, 166, White Ladies' Road, Clifton, would be pleased to meet with persons interested in Spiritualism.

BURNLEY. Robinson St.—19, Mrs. Green; 26, Mr. T. Postlethwaite. **CLECKHEATON.** Walker Street, Northgate.—Nov. 16: Mr. W. Galley at 7-30, "Is man immortal?" Collection.

HECKMONDWICK. Thomas Street Progressive Lyceum.—On Saturday, Nov. 18, a grand tea and entertainment. Songs, solos, recitations, and a dialogue, "The Factory Girl," by John Wallace, by permission of the publishers, will be rendered. Tickets, 9d., entertainment only, 3d. The proceeds will go towards buying a Lyceum banner. Come in large numbers.—W. C. sec.

HYDE. Grammar School, Edna Street.—12, Mr. Wm. Wallace, the pioneer medium, at 2-30 and 6-30 p.m. Should be glad to see a goodly number of Spiritualists present to give Mr. Wallace a hearty reception.

LANCASTER.—12, Mr. J. W. Boocock; 19, local; 26, local. Saturday, 11, a concert, when Mr. Boocock, of Saltaire, will be with us, assisted by some of our local friends with songs, recitations, &c., also a dialogue by seven of our Lyceum leaders. Admission, 3d. All friends invited.

LEEDS. Progressive Hall.—Nov. 13, tea at 4-30, entertainment at 7-45, by the Progressive White Star Juvenile Minstrels, of 24 talented boys and girls, conducted by W. Wilkinson. Collection taken at the door. Tea tickets, 6d. and 3d.

LIVERPOOL. Daulby Hall.—Nov. 19 (evening): Mr. H. Crichton, "A Summer Tour in the Canary Islands," illustrated by oxy-hydrogen light, with a short resumé of the Spanish Conquest, touching upon the history of the original inhabitants, who are supposed to have some connection with the ancient Egyptians; description of cave dwellings, past and present, manners and customs, religion, etc. Music at intervals.

LIVERPOOL. The Psychic Church, Albert Hall, Cazeneau Street.—A course of four special sermons will be commenced on Sunday next, November 12. Preacher, Brother Carolus (Dr. Charles Williams). 12, "What is the new religion, and who are the new religionists?" 19, "Some objections to the new religion." 26, "The old religion and the new—a comparison." Dec. 3, "Will the new religion become universal?" The services commence at 7 p.m.

MACCLESFIELD.—Nov. 12, at 3 and 6-30, Mrs. Groom; 19th, at 2-30 and 6-30, and 20th at 8 o'clock, Mr. J. J. Morse. 26th, at 2-30 and 6-30, Mr. F. Hepworth. Monday, Nov. 27, at 7-45, concert and dramatic entertainment, vocal and instrumental music, and farce "Doing His Duty." Mr. Hepworth will be present and will sing three of his humorous songs.

MILLOM. Co-operative Hall.—Nov. 12, Mrs. M. H. Wallis, at 2-30, "Spiritualism; is it a Religion." At 8, subject chosen by the audience. Clairvoyance at the close. Collections. All welcome.

Mr. T. TIMSON has Nov. 5, 12, 26, also Dec. 3 and 31 open, and can book a few more dates for 1899 and entertainments.

Mrs. ASHTON BINGHAM desires to state she has been kindly received at Traumere, and that she will hold a meeting at Mrs. Walker's, 8, Allerton Road, Higher Tranmere, on Monday, Nov. 20, and previous to that date will hold private sittings and will be pleased to receive applications from the neighbourhood of Manchester.

NEWCASTLE-ON-TYNE. Spiritual Evidence Society.—Nov. 12, Mrs. E. Gregg, of Leeds, 10-45 and 6-30, short addresses and clairvoyant delineations; also Saturday evening, Nov. 11, at 7-30, clairvoyant séance. 19, Mrs. Yeeler, of South Shields, short addresses followed by clairvoyant delineations. 18, at 7-30, Mr. Thompson, of Sunderland, will deliver a microscopical lantern lecture. 26, Mr. J. J. Morse, of London.

NOTTINGHAM. Masonic Hall.—12th, Mr. J. J. Morse, of London, 10-45 a.m., "Spiritualism the Light of the World;" 6-30 p.m., "Psychical Science; its revelations and suggestions."

OLDHAM. Temple.—Nov. 12: P.S.A. The Greenacres Hill Brass Band will play choice selections. 6-30, Service of Song, "Her Benny," illustrated by oxy-hydrogen lantern.

OSSETT.—A public tea and entertainment will be held in the Spiritualist Room, Ossett, November 11. Tea on the table at 5 p.m. Tickets, 6d. each. Entertainment to commence at 7-30 p.m. Collection taken towards defraying the expense of a harmonium. Nov. 12, Mr. Hopwood.

RAWTESTALL.—Nov. 12, at 2-30, our choir will give the service of song, "Frozen to Death," and at 6 o'clock a service of song, "Little Liz." Reader, Mrs. Holden, of Rushton.

ROYTON. Spiritual Church.—Anniversary services (Lyceum) 18th, speaker, Mr. Kitson. Mediums with open dates for 1899, please communicate, as we are filling up for next year.—Address, Mr. Wm. Chisnall, 53, Shaw Road, Royton, cor. sec.

TYNE DOCK SOCIETY will have a social, consisting of singing and dancing, on Monday, Nov. 13, commencing at 7 p.m., admission 6d. Refreshments provided.

WAKEFIELD. Baker's Yard.—Tea and entertainment, on Saturday, Nov. 18, tickets, 6d. There will be a sketch given by some of our friends, entitled, "Wanted a Wife." Tea at 4-30, entertainment at 7.

WHITWORTH.—Nov. 25: Meat Tea and Entertainment. Songs, recitations, dialogues, etc. Tickets, adults, 1s., children under 13, 6d.

YORKSHIRE UNION.—The next monthly meeting will be held on Sunday, Nov. 12, at 10-30 prompt, in the Lower Temperance Hall Leeds Road, Bradford, (near to all the stations), kindly lent by the Psychological Institute. After the usual planning, important business

will need transacting, and delegates on a mission of enquiry from non-affiliated societies will be gladly welcomed. As the new rules provide a low minimum subscription for societies (1s. per quarter), and an honorary membership of not less than 6d. per quarter, it is hoped Yorkshire Societies and Spiritualists will see the wisdom of a combined action in spreading our glad tidings to the large numbers who are needing the help such combination may be able to carry to them. Communications addressed to the secretary will receive instant attention.—Wm. Stansfield, Bromley Street, Hanging Heaton, Dewsbury.

PASSING EVENTS AND COMMENTS.

LOOK OUT for the portrait of brave and true John Lamont.

READ the very remarkable case of Spirit Identity reported in this issue by Edina. It is most startling and conclusive.

"THE KEY" for October and November deals with Divination by Cards, the Spiritual Senses, Prophetic Clairvoyance, and other matters of interest to students of the occult. 1d. monthly, of Alan Montgomery, 61, Marylands Road, Paddington, London, W.

M. ZOLA is the subject for the character sketch in the November *Phrenological Journal*. Brain Surgery, Happiness, Anthropology, and other valuable and instructive articles maintain the high standard of the journal.

THE BOOK OF WORDS only of the pieces in "The Spiritual Songster" is now ready. It contains 188 hymns and is neatly got up. The type is clear, and the paper good. Send 4d. in stamps to Mr. H. A. Kersey, 3, Bigg Market, Newcastle-on-Tyne, for a specimen, or 5d. for a cloth covered copy.

BROTHER SWINDEHURST as I. L. P. candidate made a gallant fight at Preston and educated the constituency. He was late in the field, but next year will be ready for the fray and expects that he will succeed in winning a seat. Spiritualists ought all to take an active interest as reformers in all public questions.

MR. F. HEPWORTH writes that there is absolutely no connection between the Progressive White Star Juvenile Minstrels, announced last week as giving an entertainment on Monday next, and the White Star Juvenile Minstrels who have given highly successful entertainments for the last three seasons.

THE BIGOT'S CREED.—Whenever you come into contact with any book, person, or opinion of which you absolutely comprehend nothing, declare that book, person, or opinion to be immoral. Bespatter it. Vituperate against it. Strongly insist that any man or woman harbouring it is a fool or a knave, or both. Carefully abstain from studying it. Do all that in you lies to annihilate that book, person, or opinion.

THE "PSYCHICAL REVIEW" for August is full of good things, but the fact is there are so many extremely valuable articles appearing now in every direction that we cannot quote from them all. The *Review* is the organ of the American Psychical Society, whose attitude is non-committal but fair, and on the whole favourable to the reality of spirit-existence and return. It is published at Grafton, Mass., U.S.A.

A RARE TREAT FOR OUR READERS. SPECIAL NOTICE.—A fine photograph and autobiographical sketch of Mr. J. Lamont, our grand old man, will shortly appear in *The Two Worlds*, together with a full report of the welcome home reception, and full text of the illuminated address presented to him at Liverpool, by the society at Daulby Hall. Full particulars next week.

FIELDS RIPE UNTO HARVEST.—Warrington, Todmorden, Clitheroe, have all been cited to us as places where mission work is needed. Hanley, Longton, Stoke, Stone, Stafford, Wolverhampton, Crewe, Chester, York, Bishop Auckland, Darlington, Doncaster, Lincoln, Newark—aye, hosts of places too numerous to mention need to be missioned. Who will go forth to the work?

"THE TRUE MAHATMA, or the Negation of the Fear of Death," by Roger the Ploughman, is an interesting pamphlet, which, however, has no connection with Theosophy; the author's object is to give expression to his "views of the phenomena and analogies of nature." He concludes that "the fear of death has no other foundation of truth than our own consciousness of separation, and the voiceless solemnity of the silent grave."

MR. R. WOLSTENHOLME came near winning his seat on the council at Blackburn, but the Catholics opposed him most bitterly because he was a Spiritualist, and even Liberal Catholics voted against him. It is said the priests at the altar instructed their people not to vote for Wolstenholme. As usual, the Catholic Christians, as Catholics, are bigoted, intolerant and reactionary. They are foes to progress and bid for power all the time. Brother Wolstenholme's turn will come next year.

NORTHAMPTON.—We paid a flying visit on Monday, and enjoyed a few social hours with old friends and new. We are pleased to find the work is growing, and wish success to all endeavours to promote the spread of spiritual truth. Mrs. Walker is doing good service, her mediumship being highly spoken of. Mrs. England and Mrs. Nelson also are still helping the truth-seekers. Circles are needed to meet the requirements of investigators. We wish there were more home circles all over the country.

"THE HERALD OF HEALTH" has for its object the physical regeneration of man. It is a monthly magazine, price 2d., edited by C. Leigh Hunt Wallace, from whom it can be had at 4, Albany Terrace, opposite Portland Road Station, London, N.W. Food, clothing, disease, its cause and cure, hydropathic treatment, the Wallace specifics, and a host of other matters referring to health and happiness are ably treated. The November part contains a number of very valuable articles.

MESSRS. BLISS, SANDS AND FOSTER, of 15, Craven Street, Strand, London, will publish immediately, "The Clairvoyance of Bessie Williams" (Mrs. Russell Davies). This autobiography of the greatest living medium will be looked for with considerable interest, as the book will contain many startling interviews, including one with Anne Boleyn, whose alleged recent appearances at Hampton Court have been the subject of much discussion in the papers. There is a preface by Florence Marryat, the famous author of "There is no Death." The book is full of interesting anecdotes and extraordinary experiences.

"WHO WAS JEHOVAH?" By Rev. J. P. Hopps, of Oak Tree House, South Norwood Hill, London, S.E. Price 7d., post free.—The quotations we have recently given should set our readers longing for the whole book. Write to Mr. Hopps and get a copy. It will well repay thoughtful perusal.

"THE LYCEUM BANNER" for November contains an interesting report of the Liverpool fourth anniversary. A phrenological character sketch of Mr. Kersey, by Mr. Timson, which is correct, so far as we can judge of our friend after some 15 years acquaintanceship. Mr. Kitson's notes are readable as usual, but his letter reads almost as if Lyceum reports had been refused insertion in *The Two Worlds*, which is not so. Brief, pointed and interesting reports are always welcome. When, as last week, we have between seventy and eighty reports sent in it would puzzle a juggler of more than even Mr. Maskelyne's ability to satisfy all and yet give space for long reports to all. We cannot do impossibilities. Brother Kitson, we do our best for all to the utmost of our ability.

UNION.—A sympathiser suggests that a Union on a similar basis to the Yorkshire Union should be formed for Sheffield and district, and that each society in the district should send delegates to the meetings of the Federated Societies. This would, he thinks, be a means of more closely cementing the various societies together, and greatly augmenting their usefulness, without in any way being detrimental to the interests of the Yorkshire Union. As far as his observation goes the meetings of the Yorkshire Union have been held either in Leeds or Bradford, and it can scarcely be expected that societies in the Sheffield district can co-operate unless some of its meetings are held thereabouts, and if it is to comprise a union of the whole of the county of broad acres he thinks it would have seriously to consider the advisability of meeting periodically at various centres in the county.

A CLERGYMAN sent to penal servitude for false pretences and feloniously converting to his own use £50 worth of jewellery, at Monmouthshire quarter sessions. Charles W. Shepherd is the man's name. Ashcroft is at his old work of charging Spiritualists and mediums with being immoral, drunken, dishonest, &c., and at our debate at St. Mark's, last week, a speaker trotted out the same charges. We present him with the above case to be going on with, only unfortunately for him it is a clergyman, not a medium. Several years ago we watched the papers and compiled "a black list" of ministers and leading Christians who had gone wrong, and soon had upwards of 200 cases, and then we stopped collecting them. For every instance of a Spiritualist's wrong-doing, 50 cases of Christians' misdeeds can easily be produced. Those who live in glass houses should not throw stones. Spiritualism can stand the test of its fruits.

SPIRITUALISM, according to a Blackburn parson, is "simply intercourse with demons." He quotes the practices of the ancient Greeks, but omits to state that the word "demon" meant "hero"—the man of the day—and that the ancients recognised communion with good and bad day-men. He appeals to Christian prejudice and partisanship, and repeats the orthodox slanders upon the wise and cultured men of the East thus: "It [Spiritualism] is Heathenism taking root again in ground which the Gospel plough once uprooted. Mankind are rapidly going back to the darkness, and degradation, and devilry of pre-Christian times." The fact is *Christian Ritualism and Theology* are only "baptised heathenism," and misunderstood at that. The better parts of heathenism have been discarded, and the knowledge enjoyed, by a Socrates for instance, of man's natural immortal destiny, because he is a spirit, has been well-nigh lost for 1,800 years. The day has gone by for such palpable injustice to the ancients to have any other effect than stir feelings of pity for the benighted partisans.

TO CORRESPONDENTS.—Neptuneite: You will see the matter is being gone on with. Yours, though good, is too costly and elaborate. Something cheap is required. Yes, the report will be welcome.—J. R. S.: Thanks for the bilious "bill." Its hue is indicative of the splenetic disposition of its author. We can afford to smile at his abuse; it hurts us not.—Ivy: As you would see last week, and again in this issue, the idea you name for a symbol has been practically adopted; it could be coloured, of course, but would double the expense. T. Edwards desires those who communicate with him to note his new address, 16, Stopford Street, Stockport, as he has to pay for re-directed papers and post-cards. We, too, wish our correspondents to bear in mind that 73A, Corporation Street, is the office of *The Two Worlds*. Paul Platt: Patient enquiry and continuous observation are necessary. Spiritualism is a big subject and requires time. Glad you are making observations; sorry, however, we are not acquainted with a private circle. O. Turner: surely you have not noticed that for several weeks we requested mediums to send their names and addresses for publication. If they do not avail themselves of our offer we cannot compel them. Re materialisation séances, such phenomena cannot be elicited successfully in the presence of Tom, Dick and Harry. Will have something more to say next week. A. M. Sheffield: Next week.

SALADIN, in the *Agnostic Journal*, has a thoughtful and striking article on "Is Immortality a Dream?" "The spiritist and the anatomist alike aim at making the unknown known; and why should he of the dissecting knife consider as unscientific him of the *planchette*? Varying means are necessarily used to accomplish various ends. Because the soul cannot be discovered in the dissecting-room is no proof that it cannot be found at the séance. And to find the soul and thereby establish its survival after physical dissolution would be a more massive discovery than that of the pineal gland. Why should the world attach credit to the reports of one set of empirical experts and not to those of another, as able and as honest?" "Far from glimpses into the popularly unseen plane of existence being a fatuous faculty of the unscientific, ignorant, and credulous, it is just the very reverse, it is a faculty which has been pretty well monopolised by the intellectual and moral leaders of our race. Such of us as the mere physicist may twit with credulity can well afford to sin in such company as Socrates, with his ever-present tutelary daemon. That proof, which is above and beyond all science, as popularly understood, we owe to the primary fact of consciousness; and if consciousness assures us, not only of our existence, but, as it does to many of us, of the continuity of that existence, we have proof of immortality more unimpeachable than science so-called could possibly furnish. We are not indebted to science for the proof, but to the basic principle upon which science itself depends."